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MISS FRANCES E. WILLARD.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

World's Convention, W. C. T. U.

THE temperance women are here in full force, representing the first convention of the World's W. C. T. U., and the twelfth convention of the National W. C. T. U. The first skirmish was engaged in at the rooms of the Massachusetts Union. Here committees were appointed, the constitution considered, and words of cheer uttered by some of the women present, on the outlook in their several countries. It was purely informal. It was voted that the white ribbon be adopted as the badge of the World's Union, and "For God, and Home, and Humanity," as the motto. There was, as is fitting, considerable prayer and singing at this opening gathering; the Crusade psalm was read, and the Crusade hymn sung.

On Wednesday morning the first convention of the World's W. C. T. U. was held in Faneuil Hall, and a good-sized audience assembled. Miss Willard rapped the assembly to order, and Lady Somerset offered prayer. And then, being felicitously introduced, she said:—

"During the siege of Lucknow a little Scotch girl looked up at her mistress and said, 'Dinna ye hear the pipes?' telling that deliverance was at hand; and as I stand here to-day it seems to me that I hear the pipes which sound the deliverance of all nations from the curse of the opium and liquor traffic. As I stand here in this grand old place where American independence was born, I am reminded of the fact that your ancestors did well; but to-day we are gathered to make a declaration of a grander independence that shall deliver men from the worst forms of bondage with which the souls of mankind have ever been shackled."

Various items of business were then attended to.

At the afternoon session reports were read. Miss Esther Pugh, the treasurer, stated that in the four years of the Union's existence the receipts had been \$1,769.94 and the expenses \$3,339.30, the deficit being made up from the treasury of the National Union and the World's offering. Miss Gibson, of France, Signora Angelina, of Italy, Miss Campbell, of South Africa, Mrs. Schaeffer, of China, Mrs. Love, of Melbourne, Miss Phinney, of Burmah, Mrs. Bowes, of Vancouver, Mrs. Peters, of St. John's, Newfoundland, Mrs. Leavitt and Mrs. Barnes each spoke a few words. The following officers were elected: Mrs. Mary Clement Leavitt was elected permanent honorary president of the World's W. C. T. U.; Miss Frances E. Willard, president; Mrs. M. F. Williams, treasurer; Miss Anna Gordon, secretary. Lady Somerset was chosen vice-president at large.

NATIONAL W. C. T. U.

The Executive Committee of the National W. C. T. U. met all day Thursday in the Park St. Church, attending to the varied business, such as the election of officers, the appointment of the evangelists, the consideration of the by-laws, and plans for future work.

An enormous and elegant crowd gathered in Tremont Temple on Friday morning to listen to the annual address by Miss Frances E. Willard, the president. On the front of the great organ was a beautiful long banner with a globe encircled by a white ribbon, floating in a blue sky, and underneath the motto: "Christ for the World."

Miss Willard called the convention to order, and the opening prayer was offered by Mrs. Mary Grant Cramer, after which some items of business were disposed of, and then followed

Miss Willard's Annual Address.

After referring to the fact that the roll-call of the National societies was unbroken by death, to the great work that the Union had already accomplished, and to what woman would do towards the annihilation of evils if she could have her way, to the value of science and faith, she said:—

"Questions about our attitude toward different creeds are often asked me, and I have no answer better than the one that you perhaps have noticed this year floating in the great Gulf Stream of the

daily press: 'Our creed is Jesus Christ. Any belief in Him—the smallest—is being assumed better than any belief about Him—the greatest—or for that matter about anything else.' There are many denominations, but the different branches bear the same fruit; they all draw life from the same hidden root, which we seek it know as life. By this we judge rather than by the words written in their creeds."

She then took up the various departments and their work, all of which showed a most encouraging condition of affairs; and urging in eloquent language to a deeper consecration and a more vigorous co-operation in the varied labors and needs of the Union, she uttered this strong word about prohibition, which he who runs may read:—

"There are two doors now open that I would, had I the power, lock before sunset; first, the mouth of the moderate drinker, by enlarging his scientific knowledge, and mellowing his heart in wiser love to God and man; and next, the door that shuts every brewery, distillery, and grog shop. The key that would do this is prohibition by law, prohibition by politics, and prohibition by woman's ballot—may we soon grasp it in our firm and steady hands! We can do this; we propose to do it; we will do it. Well has it been said by that heroic leader, Eliot Hopkins, of England, 'I cannot' is a lie on lips that say, 'I believe in the Holy Ghost.' The king of man that can, and they are kings in character who, as the combat deepens, still cry, 'On ye brave!'"

Coming later to consider the two parties as related to temperance work, she offered this word of advice in language that scorched:—

"The scouring of another Presidential campaign is close upon us. Its smiting blows have already descended on these devoted heads. 'Strike—but bear me' is the proverbial white-ribbon cry. Two out-worn parties, held together by an organized appetite for spoils, are in their expiring agonies, and woe to those who come within the circle where they fight! God help us to be brave; to cry aloud and spare not; to speak no harsh word of individuals, but hold up wicked combinations to the execution they deserve; to hate the sin and yet the sinner live."

Miss Willard closed her most admirable, eloquent and suggestive address with personal tributes to some of the delegates present at the great convention.

At the afternoon session a brief memorial service on the death of Mrs. S. J. Downes, of New Jersey, announced during the convention, was held. Mrs. Clara Hoffman, of Missouri, spoke, and then Mrs. Caroline J. Buell presented a view of the country from the landing of the Pilgrims until the present, thus exhibiting the area and progress of the work. The membership, she said, this year is over 153,402—a gain over last year of 10,369. Miss Esther Pugh then followed with the report of the treasurer, which showed a balance in the treasury of \$2,028.27, the receipts having been \$25,259.23. Then came the very interesting ceremony of the presentation of the delegates, the great audience giving the cheerful Chautauque salute.

At the evening session another great crowd assembled. Letters of regret were sent by the Governor of Massachusetts and the Mayor of Boston because they could not welcome the W. C. T. U. to the city and State. Dr. Geo. C. Lorimer then gave a strong address of welcome, and read the manuscript speech of Rev. Dr. J. B. Dunn, editor of the *Boston Daily Traveller*; Mrs. Livermore also welcomed the Union in a charming address. Mrs. Mary C. Leavitt, Miss Frances E. Griffin, and Mrs. Mary T. Butler responded for the organization.

"Let me here say we would like to hurt the Democratic party—especially in cities; we believe it to be leagued with the saloon. But we are looking for material with which to build the Ark of Prohibition; the Democratic timbers are too worn-out to go in, the death watch ticks in the disintegrating joints of the old whiskey-logged hull. A noble youth like Governor Russell, of Massachusetts, is its fittest survival, but the old hull is doomed.

"The ship Republican has good timbers in its hull, but the masts and spars of its leadership are struck by whisky lightning, and in its distress it makes for tariff town, the nearest harb'r; while the Ark of Deliverance can never rest except on the Mount Pisgah of Prohibition.

"What, then, are we to do as wise master builders? What, but batter away at the most vulnerable points of the ship Republican, viz., the 'doubtful States'; break the old hull and build the strong timbers of its best manhood into the Prohibition Ark. This is what Prohibitionists have been doing for seven years, and must do till the end.

"Ministerial bodies have spoken out this year with remarkable faithfulness, both in England and Canada, Australia and the United States. They are far in advance of their respective flocks, whose votes, were they but aggregated, would route the liquor traffic from these great nations one and all. For, as was said by Bishop Foster in his famous temperance talk a few years since: 'If the Christian voters of this country would stand together at the ballot-box to-day, there would be no legalized liquor traffic in America to-morrow.' The same is equally true of all English-speaking lands. High license has failed as a police measure, because saloons are no fewer and no more reputable, and just as many police are requisite to keep them orderly, in so far as they are so kept, and they violate the law just as they always did, while unlicensed places are more numerous than ever.

"Listen to the stir and rumble of the loom of time. Prohibition prohibits, else why the savage opposition in Nebraska last year? It is not to morrow that our cities will be in the clutch of the saloon; it is to-day. We used to prophecy that it would come. Now we are in it; we have actually reached the period of intimidation; preachers are intimidated by church officers; business men by saloon politicians; the boycott has taken effect outside of Ireland; the mob readily catches the spirit of intimidation from its superiors; hence the dangers to ministers, women and little children in our recent campaigns."

Under the head of Social Purity, this ringing word to the mothers of the land was given:—

"For my part I believe the steady head of the world when clarified from alcohol and nicotine will perceive that its supreme achievements are in the continent of philanthropy, in the fertile valley of human nature, not in the coarse mud-embankments and roaring sluiceways of our present material civilization. Then let us glorify the vocation of motherhood above all other, for the only queen that shall survive is the mother on her rocking-chair throne, with a curly-headed subject kneeling by her side, a soft hand on its pure forehead, and its sweet voice saying, 'Now I lay me down to sleep.' But that mother must be regnant over all earthly power, even the divine one that dares invoke another life; she must be God's, and her own, a pure woman to whom shall never come the annunciation of her highest office and ministry save from the deepest intuitions of her nature responding to the voice of love so pure that it is patient and bides its time until the handmaid of the Lord shall say: 'Be it unto me even as Thou wilt.'

This affectionate word of praise for the real practical work being done by disciples of Christ everywhere, reads well:—

"The newest idea in philanthropy is the giving of one's self. As was playfully said by somebody, 'Here's my check, send somebody else;' but it is rapidly coming. 'Here am I, send me.' By this was meant, 'Send me across the wide oceans into wild and savage islands, send me to some foreign clime and race.' But in the fullness of time, behold, all races have sought us, the English-speaking people, on our own shores, and the home missionary is a foreign missionary too. There are to-day in this country twenty-five different groups of deaconesses who are being trained and taught their work, four denominations at least having officially sanctioned this old way newly restored in the church. These women, in consideration of being released from all thought of what shall we eat or what shall we drink and wherewith shall we be clothed and sheltered, give their entire time and efforts to the less fortunate classes, going among them from house to house, counseling with them, reading the words of life, keeping in prayer, and at the same time learning the practical needs of the household; helping the poor, nursing the sick, and in every way proving that they

religion of Christ is not a theory, but a reality. All the theologians combined are not doing so much to reinstate the Gospel among the masses as are these every-day workers sent out from Moody's training schools, from the homes of the deaconesses, from the barracks of the Salvation Army. When the dockmen had their great strike in London, a good Christian who was among their leaders, a workman like themselves, but taught of God, gathered around him an audience of these rough, uncouth men who were standing idly about, and told them what he thought Christ would do if He lived in that great city to day and owned the wharves. So earnest were his words and practical his representation of the Christ-life, that when he had finished, one of those rough men took off his hat and cried out, 'I never heard of Him before, but here's three cheers for Him anyhow,' in which the mob joined with a right good will. What a lesson was in that scene for the thoughtful Christian man and woman! The world will always cheer for those who comfort its heart when it aches, weep for it when it is hungry, go out to it when it is hopeless; and this is just what the disciples of Christ are for, and unless they do this they are a libel upon Him and an embodied blasphemy upon His good news Gospel."

She generously said that "we have some royal comrades in the Catholic fold," and referred to Archbishop Ireland, Bishop Cotter, Bishop Spaulding, and to Father Walter Elliott of the Paulist Fathers, quoting what he recently said, referring to "The Plenary Council of Baltimore in 1883: 'It sounded the knell of the Catholic saloon-keeper. Whatever the outside world may have thought of that decree, to the Catholic world it meant that no Catholic can remain in the liquor business and have the privileges of his religion."

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At the Monday morning and afternoon sessions, besides some business attended to, the Educational department occupied the time, which magnified the incitation of temperance instruction through the public schools, the press, kindergartens and general literature; and the Evangelistic department, which stimulates the temperance work in prisons, jails, almshouses, asylums, police stations, among railroad employees, soldiers and sailors.

Music Hall never looked more beautiful in its decorations than on Monday evening last, when the White Ribboners held their banquet. About eleven hundred banqueters sat down to the tables, and the balconies were filled with spectators. Mrs. Livermore was toast-mistress, on whose right sat Lady Somerset, and on the left Miss Willard. Rev. Joseph Cook, Mrs. Leavitt, and Rev. Dr. A. A. Miner each responded to toasts, and then Mrs. Alice F. Chapin, of Charleston, South Carolina, was called to respond to the toast: "The Woman's Christian Temperance Unions of the South. They know no South, no North, no East, no West, in their efforts to free our beloved land from the bondage of strong drink." Mrs. Chapin made one of the best speeches of the evening, speaking in a clear, full voice and with an earnestness of manner that held her auditors. She said:—

"We are trying in the South to bring about this great force that is bringing this to pass. And yet we do not differ much from each other—Massachusetts and South Carolina. Massachusetts got up the first rebellion, and we got up another, and yet we do not differ much from each other as well as you do. We are like Massachusetts in another sense; we are proud of our ancestry. They came from the higher branches—if evolution be true—and were educated in the higher branches. You boast of your Plymouth Rock, but, bless you! the Huguenots landed at Port Royal, right before the Pilgrims came. And then, too, we are not so educated as you are. We are like Massachusetts in another sense; we are proud of our ancestry. They came from the higher branches—if evolution be true—and were educated in the higher branches. You boast of your Plymouth Rock, but, bless you! the Huguenots landed at Port Royal, right before the Pilgrims came. And then, too, we are not so educated as you are. 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Miscellaneous.

FROM BEYOND THE SEA.

REV. WILLIAM M'DONALD, D. D.

W^H Shipley, in Yorkshire, assisting our Primitive Methodist brethren in an annual convention, which they have held for several years, for the promotion of holiness. It proved to be a great meeting of unusual interest and greatly enjoyed by the brethren at Shipley.

From Shipley we came to London, where we have just closed two weeks' meeting in the new Surrey Chapel. The Primitives have done well that they have erected a chapel near the spot where the old Surrey Chapel stood, made famous by such preachers as Rowland Hill, James Sherman and Newman Hall, who occupied the pulpit for nearly a hundred years. The old chapel was built on leased land, and the lease expiring, the land could not be purchased for love or money, and so the building has been converted into a business house, to the great grief of thousands; but the Primitives, who occupied the old chapel for a few years after it was vacated by Newman Hall, have purchased land and erected a neat and commodious chapel on the same road and not forty rods from the old place of worship, and are doing a great and good work in the poorest and most wretched part of London.

Our meeting at Surrey resulted in the salvation of not less than one hundred souls. There were ministers in attendance from all the Methodist bodies, as well as from the Independents and the Established Church. It proved a great spiritual uplift to many.

There are few places in London which a Methodist is more anxious to visit than

City Road Chapel.

It is equally attractive to Methodists from all parts of the world. Since 1778, the date of its dedication by Wesley, it has passed through many changes, but has remained, externally, substantially the same. When built, it was in an open field, with no roads leading to it, and only one leading from it in front. But now it is quite in the heart of the world's metropolis. When, eleven years ago, we first visited this Chapel, the Wesleyan Conference was in session here. We were invited to a seat in the Conference by the late Dr. Alex. McAulay. At that time the Chapel had scarcely been restored from a most disastrous fire which well-nigh consumed the entire structure. We found on our present visit that matters in and about the Chapel were in great disorder. It almost seemed that the old building was being made over new. The roof, always low, had been raised some four or six feet. The old pews have been displaced by new ones of more modern style. The pillars supporting the galleries have all been removed, and expensive marble ones occupy their places. The old pulpit only remains.

If these changes continue, it will soon be a question as to whether this is the old City Road Chapel or a new one on the old site. It can hardly be said at present to be the old Chapel; but if not the old when completed it will be a beautiful church and an honor to Wesleyan Methodism.

The graveyard connected with this Chapel is the oldest in Methodism, and contains more sacred Methodist dust than any other spot on earth. Beneath and around this Chapel lie buried the mortal remains of 5,450 Methodists. But one looks in vain for two names that seem to properly belong here—Charles Wesley and John Fletcher. Here are Wesley, Clarke, Watson, Benson, Rankin, etc., but Fletcher's remains are in the churchyard at Madeley, and Charles Wesley's high church notions would not allow him to be buried in such unconsecrated soil; so he chose the consecrated churchyard of St. Marylebone. We visited this sacred spot and found a neat monument, erected by the Wesleyan Conference, over the remains of the bard of Methodism, with those of his wife Sarah, and their two sons, Samuel and Charles. The rector of this old church very kindly conducted us through the yard, remarking, as he did so, that Charles Wesley's grave was the most sacred and interesting object in the enclosure. But we were speaking of City Road Chapel and its graveyard. The whole yard is being graded and greatly improved. The iron fences which enclosed the monuments of Adam Clarke and Richard Watson have been removed and beautiful walks are being made throughout the whole enclosure. When the improvements are completed, the Chapel and its surroundings will be much more attractive than ever before. Rev. Mr. Reeves, the newly-appointed superintendent, whom we had the pleasure of meeting eleven years ago, and Rev. Mr. Wood, the assistant, very kindly showed us about the premises, and Mr. Wood urged us to hold a series of meetings in the second chapel connected with the circuit; but our engagements were such as to make it impossible.

No visit to City Road Chapel without visiting the old "Preacher's House," built by Wesley, and occupied by him and his preachers when in London. It is now occupied by the assistant preacher. Here Wesley "ceased at once to work and live." On entering the room where the good man uttered his last farewell to earth, one feels it to be "quite on the verge of heaven." I imagine Wesley lying on his couch, with eyes fixed and countenance radiant with the light of heaven, uttering the memorable words: "The best of all is, God is with us." Bradford, long his traveling companion, is there; Whitehead, afterward his biographer; Rogers and his wife Hester Ann, who ministered to him in his last hours, and the amiable widow of Charles Wesley. They fall upon their knees. Bradford

prays, and the dying hero exclaims, "I'll praise! I'll praise!" — the balance being uttered on the other shore; for while they lingered in almost silent pleading, the "weary wheels of life stood still," and the unparalleled earthly career of John Wesley was ended. We crave the privilege of bowing, with our company, and offering a prayer to the God of Wesley, that He would keep true to the principles which he gave his life to establish, and for the spread of which he believed the Methodist cause was raised up.

A Status of Wesley,

unveiled March 2, 1891, stands in front of the Chapel, facing the street, and in the attitude of preaching. The Chapel is to be made the centre of a great mission movement for the city; the old Preacher's House is to be converted into a Methodist mission; the superintendent's house is to be taken down, and a fine building erected in its place, and the whole is to be made a sort of religious Mecca for Methodist pilgrims from all lands who may desire to see "the hole of the pit whence they were digged."

Notwithstanding these external improvements, we greatly fear that English Methodism is not improving in its spirituality. It seems to be a "drift period" with them, and where they will drift to, no one can tell. The state of things is not inaptly described in a prayer offered by Rev. Peter McKenzie, somewhat of a character among the Wesleyans. It was offered at the dedication of a Primitive chapel, and is as follows: "O Lord, bless and lead the Primitives, for they need leading, for they are going rapidly to the Wesleyans. O Lord, bless and lead the Wesleyans for they need leading, for they are going rapidly to the church of England. O Lord, bless and lead the Pope, for thou knowest that he is going rapidly to the devil!"

The union of all Methodism would be of God. The union of the Methodist Episcopal Church and the Methodist Church, South, with the frank and brotherly recognition of the equal status of our colored membership, would be from above. The very thought, however, of a union brought about by the embarrassment even of our colored constituency, is a terrible temptation. From it may our church be delivered by theunction of the Holy One!

other communion in America. We could easily dominate national affairs and become that which others call themselves and in their lofty infatuation dream they are, "The American Church." But such a Methodism united by the slight, if not the formal setting aside, of our colored membership, would be sold to Satan, who alone would be willing to sanction such unhallowed wedlock. National might be our influence, but God would soon make us a shame and a reproach. We have now upon our shoulders, in our Conferences divided in the South along color lines about, all the burden of unbrotherhood—that violation of the great command of our Lord and His apostles—which we can bear and still pretend to be a part of the church of which Christ is the head. We need to beware least even under the guise of this fair angel of unity Satan may beguile us to further sin against our brother in black.

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The Conferences.

N. E. SOUTHERN CONFERENCE.

Provostship District.

Portsmouth.—Rev. B. F. Simon recently received 20 from probation and 1 by letter. This is some of the fruit of last winter's revival. Others remain in the class of probationers, and after further instruction will join the church. This is Bro. Simon's fourth year with this church.

Warren.—Ten from probation and 3 by letter on Nov. 1—so reports the pastor, Rev. E. P. Preacher. But death has done its work also in Warren. Inside of a week three have been called to the home of the best: Mrs. Mary Carey, aged seventy years, laid down the burden of life Sabbath evening, Oct. 25; Mrs. Mary Jelmon, aged seventy-eight years, closed her feeble life among us on Oct. 29; and Mrs. Elizabeth Fales, aged seventy-one, entered into rest on Sabbath afternoon, Nov. 1. She truly passed through the fires of affliction, and the pale gold of trust and patient spirit stood the test through the ten years of intense suffering. The Sabbath-school of this church held a harvest concert on Oct. 25, at which the collection for the tract Society and Sunday-school Union were taken.

St. Paul's, Providence.—Good reports continue to reach us from this church. On Nov. 1, Dr. J. W. Webb received 1 from probation, 2 on probation, and 2 by letter, and at the evening service several manifested a desire to become Christians. Rev. Howard E. Cooke, of Woosonket, is assisting the pastor in special services.

Very large audiences attend the union services of the Chestnut St. and Mathewson St. churches, under the leadership of Evangelist E. P. Telford. The work has been very encouraging from the first, and deep impressions have been made. A goodly number have sought and found the Lord. The methods of this evangelist are such that the seekers are expected to come to the altar for help to the religious life. Hence some who might raise the hand or sign a card as expression of a desire to become a Christian are not considered sufficiently desirous for salvation, or they would be willing to make this public confession of their purpose to lead a new life.

Rev. Geo. W. Anderson, a superannuated member of our Conference, and formerly pastor of Trinity Church, this city, has removed to Providence. His health is very much improved. He is ready to answer calls for Sunday school or revival work. His address is 15 Westfield St., Providence.

Rev. L. B. Codding, who recently left us for work in Maine, has returned to these parts, and was cordially welcomed at the Providence Preachers' Meeting.

The Ladies' Aid Society connected with the Chestnut St. Church tendered a reception and to the Sunday-school recently in the vestry. A collation was served at 6 o'clock, and the happy, smiling faces of the children as they gathered about the tables, and their laughter as they afterward engaged in sports, were pleasant to see and hear. A pleasant entertainment consisting of instrumental music and readings was much enjoyed. Ice cream was served freely to all.

Dr. Blakeslee, of East Greenwich, was one of the speakers at the Rhode Island Institute of Instruction which recently held its annual session in Providence. The Providence Journal states that Geo. H. Blakeslee, eldest son of the Doctor, has just been awarded a Seney scholarship at Wesleyan University. The income is about \$150 a year, and the award is for superior scholarship. Mr. Blakeslee is a member of the present junior class.

Providence Preachers' Meeting.—A very interesting preachers' meeting was held on Nov. 9. A large audience was present to hear Rev. Charles Rogers, D. D., of Cambridge, Mass., upon "The Methodism of To-day in Its Obligation to the Methodism of Yesterday." A very profitable debate followed the paper. The city pastors have made arrangements for a union Thanksgiving service with the Broadway Church, and Rev. Clark Crawford, of Mathewson St., will preach the sermon.

At the present writing, six of the city places are holding revival services—Asbury, Broadway, union services of Mathewson and Chestnut, St. Paul's and Trinity.

St. Paul's.—The pastor, Dr. Webb, reports six conversions on Sunday, Nov. 8, making eighteen the result of the week's services. President Andrews, of Brown University, preached for the pastor at the morning service.

Riverside.—The Ladies' Aid Society of this church held an old-fashioned harvest supper in the vestry of the church last Wednesday evening. The tables were heavily laden, and the large number present appeared to enjoy the occasion fully. A musical and literary entertainment, which was well spoken off, closed the evening's festivities. This week a series of evangelistic meetings are being held.

The pastor, Rev. F. L. Brooks, is assisted by Allen Folger, evangelist, and C. J. Jackson, Crawford, of Mathewson St., will preach the sermon.

Swedish Church, Newport.—The present pastor (your correspondent would be glad to give his name, but is unable to do so), on being stationed at this church, found the society carrying a heavy burden of in-

debtedness amounting to \$2,200. He at once set himself to the task of relieving the church of this encumbrance, and by prolonged and untiring efforts has succeeded in raising the entire amount. When he was within \$200 of the end, and not knowing where another dollar was to come from, his presiding elder, Rev. S. O. Benton, came to his relief, and by the timely aid of \$100 from the Conference Home Missionary Society, so encouraged him that he soon secured the last dollar, and the church is free from debt. In view of this happy state of affairs, Sunday, Nov. 15, will be observed as a jubilee day by the church. Bro. Benton will be present to share in the rejoicing and participate in the services.

Friends. Mr. Penniman is a member of the First Church.

Norwich District.

At the Sachem Street Church, Norwich, the pastor, Rev. George A. Grant, is working hard, and, we believe, successfully, on lines both old and new. He has just organized a class for children and youth, which opens up a most hopeful and promising field of Christian endeavor. The Epworth League is planning a good fall and winter campaign, and at their earnest solicitation the pastor consented to act as president. Since the camp-meeting season Bro. Grant has addressed a large assembly at Newington on the subject of temperance. He also gave one of the special Sunday afternoon addresses before the Y. M. C. A. in Norwich, on "Christian Athletics," preached at the Sheltering Arms Hospital in the same city, also at the recent District Preachers' Meeting in Manchester, and spoke before the District Epworth League at their annual meeting. It is evident that this pastor is a very busy man.

The recent Preachers' Meeting at Manchester was an excellent one. The sermons by Revs. F. C. Baker and Geo. A. Grant were much enjoyed. The essays were all good, while some of them were very fine productions.

Revivals are in progress in several of the churches, and the pastors expressed themselves as being hopeful of a great work of grace in their respective charges.

At Attawassee the work of the Lord is going on delightfully. Seven who recently sought the Lord, and it is expected that many more will follow. Rev. H. H. Martin, the pastor, after a very serious illness which prostrated him for many weeks, has resumed his pulpit and pastoral duties with the success and encouragement mentioned above.

Rev. Hugh Montgomery, of Woburn, received a most hearty welcome as he presented himself before a Norwich audience in the Central Church a short time since, to lecture on "Patriotism." Bro. Montgomery had a very successful pastorate in that church, and came near closing all the liquor saloons in the city. The lecture was highly appreciated by the large audience.

Brockton and Vicinity.

Whistman.—The church has been newly carpeted, which gives it a cozy, home-like appearance. It is mostly the work of the Epworth League. A quartette choir has been secured to lead the singing, which promises a great improvement in the music. Nov. 1, one was received on probation, and take place on the afternoon of Sunday, Nov. 22.

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Brockton, Central.—Bro. Ara Snow's will provides \$17,000 for missions, with liberal bequests to other benevolences. And yet it is said that Bro. Snow never earned more than \$600 a year as wages. He was a living illustration of the unfolding crusade. Nov. 1, 4 were baptized, 2 received on probation, 3 by letter, and 5 into full membership.

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Scandinavian services have been held occasionally in Fall River during several years past, but no permanent organization was effected till recently. During the past week five persons who had held membership in the Swedish Church, Newport, R. I., and two from Providence, were transferred by certificate of three districts, and had served as pastor in some of our best churches. With the exception of his service as presiding elder of the Providence District, his ministry since 1888 has been confined wholly within the State of Connecticut. In 1888 he gave up the active work of the ministry and resided in Danielsonville. During these years he has provided as a supply for his brethren. If he had lived till next April he would have been fifty years in the ministry. He was a man of good judgment, generous sympathies and great zeal. He lived a true and noble life, and has undoubtedly entered upon his rest—the rest of heaven.

French class meeting has been organized in the First Church, also, and a leader who acts as co-pastor has been at work for several months. Service in the French language is held in the church every Sunday afternoon at 4 o'clock. It is expected that the remedied building will be opened the second Sunday in December. With increased facilities for preaching in Scandinavian twice a month, A'll seem deeply in earnest. Nearly fifty were present at the last service.

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Our Book Table.

Holiday Books.

THE WARWICKSHIRE AVON. By A. T. Quiller-Couch. Illustrated by Alfred Parsons. New York: Harper & Brothers.

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MOTHER'S BIBLE. By Rev. Charles L. Goodell. Boston: Lee & Shepard.

This is a memorial volume issued by the pastor of the Winthrop St. M. E. Church, and comprises addresses for the home. The author says: "This book is the fulfillment of a promise made to myself and to God, as I watched by the death-bed of my mother." It cannot fail to be of special interest to young people. The chapters are written in a pleasing style. Beyond a brief biography of his mother, the author treats such timely subjects as these: "A Refuge for the Family"; "The Mother's Wages"; "Life's Voyage," in six interesting addresses; "True Womanhood"; "True Manhood," etc. The quotations made are apt and suggestive. How Stanley found God in Darkest Africa is especially helpful. We can cordially commend the volume to young people everywhere, and to adults also.

FUTURE RETRIBUTION. By George W. King. New York: Hunt & Eaton. Price, \$1.

We are pleased with this volume for its scholarly and thorough discussion of this great subject. It is an able presentation of the whole matter in all of its varied phases. Mr. King does not dodge any issue or any incidental question which bears upon it. He argues the case *a posteriori*. There is no more compact and suggestive volume on the strictly orthodox side of the question. Here is the question: All agree that there is future retribution; but is it endless? For the most part, Mr. King is sober and cautious in his treatment. He does not believe in future probation. "Future probationists," he says, "unwittingly overlook the fact that their doctrine involves the idea that in the other life sins may both be committed and forgiven. This is implicit in the very idea of future probation. Before the passages above given, therefore, can be urged as favoring this doctrine, they must be shown to have reference to sins committed in that life, and not merely to the possible forgiveness of sins committed here. That they have no such reference, we have seen." We can, therefore, submit the statement, without fear of convincing contradiction, that this latest volume on this great and important subject is very suggestive and stimulating, and clergy men will find it a most interesting study. If one cannot always agree with the conclusions of the author, the ability of the work will be at once conceded.

SAINT MATTHEW'S WITNESSES. By Francis W. Upham. LL. D. New York: Hunt & Eaton. Price, \$1.20.

The aim of this volume is to present the words and works of Christ as seen and stated by His earliest evangelists. We are willing to say that there is a good deal of suggestive thoughtfulness in this volume. The author takes up consecutively the narrative of the gospel, and while he does not comment upon it as does the usual commentator, he yet presents many striking thoughts. Incidentally, also, Dr. Upham discusses fragments of the other Gospels. To the clergyman who is seeking to preach broad sermons, the contents here offered will be of great help.

JESUS THE MESSIAH IN PROPHECY AND FULFILLMENT. By Edward Hartley Dewart, D. D. Cincinnati: Cranston & Stowe. Price, 90 cents.

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THE PROVINCE OF EXPRESSION. By S. S. Curry, Ph. D. Boston: School of Expression.

This volume is called "a search for principles underlying adequate methods of developing dramatic and oratorical delivery."

It is, therefore, a work of interest and value to every teacher of elocution and rhetoric everywhere, as well as to those who are students of the dramatic and oratorical art.

Dr. Curry's aim is to show what may be expressed through the voice and the body, if both are trained systematically and methodically.

He does not believe in the Deisart system, either as it is, or as it has been perverted by his American representatives.

The chief danger of any system is the artificiality that it produces — a sort of unconscious mechanism. Actors, and especially orators on the platform, in the pulpit or at the bar, are mere automata, moving unconsciously according to conscious rules and methods. Now it is, further, the aim of Dr. Curry to furnish a treatise which shall not supersede the instructor, who is, excepting the pupil, the chief factor in the problem. Back of both are the principles which this volume will furnish to anybody who desires them, and, with a competent instructor, must make a finished orator. We admire the thoroughness of Dr. Curry's volume, by which he has elevated the art of which he is so competent and so skilful a professor. If nowhere else in the sphere of education, at least here, as the author suggests, idealism and realism must be blended together in order to produce a perfect product. If we were to draw from this volume, as far as we have been able to read it, the three essentials of developing a truly dramatic orator, we should say they were: freedom, unity, and spontaneity. But we will call attention to two great excellencies of the book, leaving the minutiae to be gained from the volume itself. The first is the knowledge of the art, of literature, of philosophy and psychology which is displayed; and, secondly, the elegant simplicity of the style and diction, which makes the treatise, despite its somewhat recondite theme, most fascinating and attractive. Clergymen should read and study this volume, and thus improve their pulpit attractiveness.

WATCH HO! WATCH! By Elizabeth N. Little. New York: Dodd, Mead & Co.

In "Beacon Lights," a former volume, the author introduced a work quaint and beautiful in design and redolent of the sea. In the present book — whose title we are not at all sure about we have decidedly decamped — design has evidently run mad; for a more fantastic, convoluted and unfortunate arrangement of letter-press and illustration has rarely, if ever, been given to the public. Not even the title-page is left to relieve the eye that dances over the weird combination of letters in a vain effort to find a place of repose. All is one mass of eccentric designs, the labyrinth of curiously and absurdly arranged typography. The book, too, is of an unfortunate shape, being a long, narrow one. The illustrations, while in the main good, are entirely lacking in the delicacy of treatment marking the author's previous efforts. The poetical selections, notably Tennyson's "Harbor Bar," are good, but, as has been intimated, the head fairly swims in the effort to resolve them into plain, straightforward reading.

MAN OF IRON. By Howard Pyle. New York: Harper & Brothers.

For young people who in their reading are on the borderland between books of pleasure only and books of profit, it would be difficult to imagine a volume that would more quickly steal their fancy to fields of instruction than this bright sketch of knightly days and knightly men which runs along with the smoothness of the brightest novel and yet with a substratum of historical fact. As the youthful reader moves about among the old stories of heroes of those early days, with their quaint language, their sturdy sense of right, and their scorn of everything like sham, it gives a healthy impulse to his thoughts and life, and incites an admiration for many virtues. Its bold, clear type, its abundant full-page illustrations, and its attractive binding, eminently commend it as a suitable holiday gift for boys.

THE BOY TRAVELERS IN NORTHERN ENGLAND. By Thomas W. Knox. New York: Harper & Brothers. Price, \$2.

The publication of the series of which this is the twelfth and latest volume, marked an era in the production of books of travel for the young. Nothing like it had been attempted when this series was initiated in the way of sparkling descriptive text, affluence of illustration, and exactness in information. History, the *bile noise* of many youthful minds, is told in such a delightful and winning way that it is absorbed unconsciously, while the reader travels on with breathless haste through scenes which change with kaleidoscopic rapidity. It would be difficult to find a more profitable, stimulating and instructive book for the young than any one of this charming series. To read them is to follow a traveler whose experience, sagacity and wide

range of observation are a treasure-house of knowledge laid under contribution for all his readers. The present volume, while going over more familiar ground than some of the others, is relieved of anything like monotony by the store of learning contributed and by the quaint and curious sights and experiences met with in various secluded nooks and corners.

LITTLE SMOKE: A Tale of the Sioux. By William O. Stoddard. New York: D. Appleton & Co.

The readers of *Harper's Young People* and of *St. Nicholas* are so familiar with the fascinating quality of Mr. Stoddard's work, that the mere announcement of his name as author is ample guarantee of the interesting nature of the book. The present volume is no exception, and occupies a field so fresh, and gives a narrative so thrilling, that he would be an odd boy who would not willingly sit up nights to finish it. It is a strange story of life among the Indians in days before the red man had willingly submitted himself to the control of the white man. With its numerous photogravure illustrations, its clear type, excellent paper, and picturesque binding, it is a volume to make glad the heart of any lad, not to mention the hold it might easily have upon older people. It is a picture, too, of a vanishing people which has many touches of poignancy.

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AMONG the writers for the brilliant *Chautauquan* for the current number are John C. Shipton, Edward Everett Hale, Prof. J. W. Thiel, Ph. D., Bishop Vincent, Major J. W. Powell, Prof. D. L. D., LL. D., John Habberton, Prof. W. D. McClintock, A. M., Elizabeth Robbins Pennell, Mrs. Kate Tannatt Wood and Hester M. Poole. But the papers of these writers represent only a small fraction of the fine table of contents. Dr. Theodore L. Flood, editor: Meadville, Pa.

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WEDNESDAY, NOVEMBER 18, 1891.

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THE VITALITY OF THE LOTTERY
SWINDELE.

The lottery is an instance of an iniquity dying hard. Like a class of impudent people, it will not take no for an answer. Such sins have to be choked down. The Louisiana lottery, like the traditional cat, has several lives. One was crushed out in Dakota. Another one remains and seeks for perpetuation in Louisiana, offering the State a million and a quarter a year for twenty-five years for a renewal of the charter of the iniquity. It is no instance of this bribe, the company can well afford to pay it for the protection of the laws of the land in affording them a standing place and an opportunity to fitch from the pockets of the whole people. The gains of the company are said to be thirty or forty millions a year, the smaller half of which only goes back in prizes to those who have purchased tickets. The renewal of their charter would be a shame to the whole people.

The majority of the people of Louisiana seem to stand in the market-place, as so much merchandise, ready to be sold to the highest bidder. The lottery is a paying iniquity, and can afford to be the commonwealth to act as an accomplice. The lottery is, in this way, an immense corruption fund. The managers can buy the State and educate, in the secrets of gambling, the people in all parts of the republic. The majority are ready to take the bait; but there is an uncontaminated minority who seek to avert the peril, and, in aid of their patriotic purpose, ask material aid from the outside public. The appeal is made on the ground that the whole country will suffer if this gigantic gambling institution obtains a new charter. We trust they may find the aid necessary to break the hold of the lottery on the country.

ROME AND THE REPUBLIC.

In the late passage-at-arms between Henry George and the Pope is clearly brought out the antagonism between American republicanism and Romanism. George criticised the Encyclical of his Holiness on the land question. Several priests who were interviewed by the *Herald* adhered to the Pope's authority in spite of George's arguments. The Pope must be right because he is Pope. To this Father Ducey took exception as too servile for Americans, and replied in a New York daily after this fashion: "A writes an article; B answers it; C, D, E, and others are asked their opinions about A and B, and answer: A is right because he thinks so; B is a fool for daring to have any opinion of his own."

When this came to the archbishop, he took Ducey, as it were, by the nape of the neck and fastened on the impudent little cur, in the sight of all the people, Rome's dog collar, in the shape of a requirement to publish a disclaimer. The archbishop's reason is evidently Romish: "The Holy Father having advanced in the encyclical doctrine of private property in land, it became the duty of every one in the church to accept it unquestioningly." That is very simple. The other priests saw it before the archbishop spoke. "It is just like a well-established doctrine laid down in the Holy Scriptures, and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Church." That is the voice of Rome. Unquestioning obedience to a man at Rome is to Almighty God! Obedience, not on matters of faith, but on a question of property!

Here Rome and republicanism are at antipodes. Rome maintains the right of corporate, republican private, judgment; Rome means government by the Pope and for the Pope; republicanism, government by the people and for the people. America exalts the individual; Rome, ecclesiastical Caesarism, the one-man power. The one man in whom the Catholics centre all power is a foreigner and a tyrant whose rule became unbearable to his own subjects on the Tiber, and they renounced allegiance to him. This cast-off, thronelss old man the proper person to give law to freemen?

That priests and laity in America wear the dog-collar of Rome is seen in their acceptance of such stuff from the

impudent Corrigan. His utterance savors of the superstition and servility of the Middle Ages. How unfit are people capable of accepting such nonsense, to become citizens of a free republic! The closing words of Henry George are worthy of careful consideration by the American people:—

"If the Pope's authority is truly as comprehensive and arbitrary as Archbishop Corrigan defines it, the American people are confronted with a most momentous problem. With the Pope as a religious guide, infallible if Catholics choose so to regard him, the people of this country have no quarrel. But if he is a teacher whom every Catholic must regard, in political as well as religious affairs, as 'the supreme earthly authority,' the perpetuation of our institutions depends not upon an enlightened public conscience, but upon the number and docility of Catholic voters and the discretion of a foreign ruler."

OUR FEAST OF TABERNACLES.

Among the cherished virtues of mankind, gratitude holds a high place. An ungrateful individual or race can never rise to the first place of honor or power. Though the sin of ingratitude is often charged against the Jews, their law recognises the importance of this virtue. The Feast of Tabernacles, at the great gathering, was their Thanksgiving. The example of the pious Israelites, in this particular, was very properly imitated by the Pilgrim Fathers, who at the miracle of the first harvest hastened to give expression to their sense of obligation.

To us, their descendants, the return of the day, so replete with precious memories and so grateful to the members of our households and communities, marks a pause in the rush and excitement of business, and calls for a re-canvass of past blessings and a consideration of existing and prospective opportunities and obligations. Blessings and gratitude are to go hand in hand. The much that has come to us, through Divine favor, should beget in us a desire to communicate of our abundance to others. Men are not to be mere receptacles; they are rather to become channels of grace to those about them.

To us the past has been rich in mercy and blessing. The year has been one of the best. The lines have fallen in pleasant places; we have a goodly heritage. The great circle of the seasons has been crowned with the Divine goodness. The harvests have been abundant. As we turn to the bleak and severe period of winter, it is with well-filled barns and store-houses. Health, peace and plenty are witnessed in all our borders. To no other people has God given such a heritage—so ample, rich, delightful, affording all heart could wish. Emerson well calls

America but another name for opportunity. The best and the greatest things are possible. The broad domain, watered by lake and stream and stored with inexhaustible resources in valley and hill, make possible to us what has never been possible to any other people. The gains of the company are said to be thirty or forty millions a year, the smaller half of which only goes back in prizes to those who have purchased tickets. The renewal of their charter would be a shame to the whole people.

The majority of the people of Louisiana seem to stand in the market-place, as so much merchandise, ready to be sold to the highest bidder. The lottery is a paying iniquity, and can afford to be the commonwealth to act as an accomplice. The lottery is, in this way, an immense corruption fund. The managers can buy the State and educate, in the secrets of gambling, the people in all parts of the republic. The majority are ready to take the bait; but there is an uncontaminated minority who seek to avert the peril, and, in aid of their patriotic purpose, ask material aid from the outside public. The appeal is made on the ground that the whole country will suffer if this gigantic gambling institution obtains a new charter. We trust they may find the aid necessary to break the hold of the lottery on the country.

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strict territory, said, "Why do not the New Hampshire and Vermont Conference unite under the name of the Northern New England Conference? You have a New England Southern Conference, and the name will happily befit and complement the union." Having been a member of both bodies, with the Vermont as our first Conference, we were immediately and forcibly impressed with the wisdom of the scheme.

In order, however, to act with due deliberation in a matter of so great importance, we have taken time to specially consider the proposed union, weighing the reasons *pro* and *con*, and to confer with prominent ministers and laymen in both Conferences. The result is, we are only the more strongly convinced that the plan is judicious, and our advisers confirm our convictions and urge that the subject be given, through our columns, to the parties most deeply interested, for proper discussion, agitation and determination. This we do, citing some of the facts which make the proposition both urgent and feasible.

First, the Vermont Conference should be relieved in some way. The limitations of territory, with the fact that there are only a half-dozen charges that reach a fair average for her ablest men, place her in a situation unlike any other. It is impossible for this Conference to retain its best men, and the exodus from year to year is painful, disheartening and paralyzing. It is no reflection upon promising ministers that they are unwilling to remain in a Conference where neither they nor their families can have an ordinary and average chance. It goes without saying that no Conference should be doomed to such a fate. It should here be stated, in all frankness and kindness, that there is no reason to hope that the residue of the State, now in the Troy Conference, will ever be restored to the Vermont Conference. The unhappy inheritance of preference and prejudice will, without doubt, be handed down to succeeding generations. It must be confessed, too, that Nature has left her barrier between the eastern and western portions of the State of Vermont. It will greatly help the reader if, at this early point in the discussion, he will turn to the map of Vermont and observe the great bisecting line and the meagreness of the Vermont Conference. It must be granted, then, that the Vermont Conference should have relief.

Second, dealing with the subject as Christian brethren, and with the purpose of rendering largest help where it is most needed, we suggest that it would be becoming in the New Hampshire Conference, as the most practicable and feasible way, to proffer to its sister Conference union with itself, unless upon serious and thorough consideration there appear to be grave reasons why such action should not take place. Here again we hope the reader will turn to a map of New Hampshire and Vermont. The States lie side by side, and that part of Vermont east of the Green Mountains, united with the State of New Hampshire, would not, we think, aggregate as much territory as there is in the Troy Conference. On each side of the Connecticut River are stationed the ministers of the two Conferences, sustaining most amicable relations, and in one instance (at Claremont Junction) holding a union campmeeting. To the writer, familiar from his youth with the territory in both states, it would seem an easy matter to re-district the united Conferences for the presiding elders and for thorough and practical supervision. Vermont has 120 charges, and New Hampshire 121, making in all 241—one less than in the Troy Conference, but the broad field opened to us there are great evils to be extirpated and mighty deeds of charity to be performed. Civilization is to be re-cast; the world great and its problems set before us. They labored; we enter into their labors. They became poor that we might be rich in the resources of a Christian civilization. Without envy or ambitions, concerned only with duty and right, they were great in their unconsciousness, the messengers of God to prepare the way of His kingdom on this mighty continent. May we never forget our obligations!

To be worthy of these great ancestors, we must perform the providential tasks coming to our hand. It is not enough to do what they did; we must do rather the greater things they would undertake with our conditions. Several priests who were interviewed by the *Herald* adhered to the Pope's authority in spite of George's arguments. The Pope must be right because he thinks so; B is a fool for daring to have any opinion of his own."

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In the effort to report two very important gatherings—the W. C. T. U. in this city, and the meeting of the General Missionary Committee at Cleveland—our columns are unusually crowded. An interesting account of the opening of the church at Augusta, and other important church items, are reluctantly reserved for the next number.

Miss Laura V. Colburn was married, on Thursday, Oct. 29, at Waltham, to Mr. Ellis B. Olmstead. The ceremony was performed by the bride's father, Rev. W. W. Colburn. Cordial congratulations are proffered by Zion's HERALD to the newly-wedded couple.

—Mrs. Louisa Marsh, widow of the late Rev. Joseph Marsh, of the New England Southern Conference, died on Friday, Nov. 16, while on a visit to her daughter in Boston, aged 86 years and 8 months. The funeral was held at Sandwich, her home, on Sunday, Rev. R. J. Kellogg, the pastor, conducting the services.

—We gratefully acknowledge a very pleasant and to us profitable call from Rev. T. M. Geddes, of Kingston, Jamaica, vice-president of the Wesleyan body of that island, and delegate to the late Ecumenical Conference. He assured us that colored ministers, who form a small part of their clerical force, are among their ablest and most successful appointees, and are received most cordially by mixed congregations.

—At the recent Sunday-school convention in Tremont Temple, one of the speakers was Rev. A. J. Palmer, D. D., of New York. His address was on the "Passive Virtues," which he designated as constancy, submission, and patience, and he eloquently urged upon the Sunday-school workers before him the necessity of the cultivation of these virtues to insure the greatest powers in their teaching and in their lives. The address abounded in illustrations, and was listened to with great interest by the large audience present. Dr. Palmer is the presiding elder of the New York District of the New York Conference. He is an eloquent preacher, an earnest worker, and a loyal Methodist. We are glad to welcome him to a Boston platform, and hope he may be heard here often in the future.

—The W. C. T. U. Convention.

The city of Boston has not witnessed for years, except in the heat of an extraordinary political campaign, an example of the enthusiasm of numbers and ideas such as that of this past week in the dual convention of the World's and the National Woman's Christian Temperance Union. From the first session to the last every door of Tremont Temple has been besieged, long before the hour of opening, by a dense crowd of United States as proved, among other things, the fact that Presidents, millionaires, and common persons alike clean their own boats. But in one respect it seems, scant justice done to the speaker. Dr. Palmer is a man of great personal influence, and he was highly regarded by those who attended the meeting. He was a man of great personal influence, and he was highly regarded by those who attended the meeting.

—It is manifest, except to the most indifferent, that these women are in dead earnest about this matter; and, except to the most short-sighted, it is perfectly plain that before another fifty years have passed, they will have gained a victory over a wide area where now the blight of intemperance and resultant evils corrodes and withers human life. The moral uplift which this convention will certainly achieve, is not to be winked out of sight by sectaries and partisans of any order. These women, who are so near to us, our mothers, wives, sisters and daughters, under a divine inspiration, are making very rapidly a public sentiment which is to become the universal and most successful foe of the drink traffic and all kindred evils. ZION'S HERALD is very grateful for the privilege of sharing in some degree in such noble work.

—PERSONALS.

—At the third quarterly conference of the First Church, Somerville, Rev. George Skene was unanimously invited to return for the fifth year.

—The interment of Rev. Henry J. Fox, D. D., took place at the cemetery in East Saugus, Revs. Henry Darr and F. P. Parkin officiating at the burial service.

—George W. Anderson, now a resident of Providence, R. I., will assist his brethren in the ministry in special services, if desired, or answer calls to preach on the Sabbath.

—E. W. Halford, the President's secretary, who has been ill for several weeks, resumed his official duties at the White House last week. He is improved in health, but is still somewhat weak.

—The Baptist Social Union gave Dr. W. R. Harper, of the new University, a great reception; and President Henry Wade Rogers, of Northwestern University, an invited guest, made a felicitous speech.

—It is reported that Boston is to be fitted presently with a course of lectures from Dr. Howard MacQuerry, the deposed Episcopal rector, who is now pastor of a Universalist church in Saginaw, Mich.

—Prince Bismarck has finished the first volume of his memoirs, which, however, scarcely brings him beyond the threshold of his public career. He has decided that no part of the work is to be published during his lifetime.

—The Secretary of the Treasury has directed that No. 1 of the new \$2 silver certificate be sold to Mrs. Windom, widow of the late Secretary, whose portrait adorns the note. These certificates will be ready for issue in a few weeks.

—Rev. Dr. John Riley Thompson, of Meriden, Conn., achieved a great result on a recent Sunday forenoon in raising money enough from his congregation to pay the debt on the church, and to build a fine new parsonage—\$25,000 in all.

—Rev. A. T. Pierson, D. D., is preaching at large congregations in Spurgeson's Tabernacle. It is a notable compliment that Spurgeson should select an American

domestic missions. Bishop Warren presided. His quick, incisive way of conducting the business promised that a large amount of work should be accomplished. But, alas! our hopes are not always realized. Notwithstanding the most excellent presiding officer, the work dragged. Bishop Foster constantly urged that less time be taken for small items. It is characteristic of the good Bishop to exhort that we go on to the perfection of the work; yet the purposes intended in the creation of such a large committee are accomplished when every detail of the work is carefully examined.

Dr. T. C. Huff, of Utah, led the opening service. The journal was read and approved. The committee having the matter of the division of the Missionary Society in charge, reported in favor of moralizing the General Conference to make the changes necessary to divide the work. Doctors Goucher, Hunt, Upham and Reynolds united in the report, while Dr. Leonard did not concur in it. The consideration of the report was made the special order of Monday afternoon.

A resolution recommending a new basis of appropriation was introduced. The proportion suggested was, for Protestant countries, 16 1/2 per cent.; Roman Catholic countries, 20 per cent.; and for heathen countries, 58 1/2 per cent. The resolution passed.

The Chinese missions in the United States were taken up. Dr. Boyard, the representative of the California District, exhibited the statistics of these missions on the Pacific coast.

The growth of that work has been marvelous; it is manned with excellent workmen; the Chinamen appreciate the efforts of the church, and are generous givers for the various benevolences, averaging some \$14 per member. Dr. Peck told of his impressions as he visited this mission last summer. The grant was \$8,900—an increase of \$1,200. Dr. Harrover asked for \$1,000 for the Chinese work in New York, and it was granted.

A new mission has been started at Portland, Oregon, and such reports of its success were made that the Committee appropriated \$300 to its use. A similar work in Los Angeles was granted the same amount.

At Seattle the same kind of work seemed to demand help, and \$300 was given.

The total amount granted the Chinese work in America was \$11,400—an advance of about \$2,200 over last year.

The Japanese work in America needed \$5,000 for the next year. Dr. Peck was delighted with the visit he made this mission during the last few months, and in eloquent terms presented the glorious work being done. Bishop Fowler thought they represented the best type of Christian experience he had found in the mission fields. The appropriation of \$5,000 was made, and \$2,000 was given to support the missions in Honolulu, which are under the care of the California Conference.

The missions among the Bohemian and Hungarian population of the United States was next. The following appropriations were made: Baltimore, \$600; East Ohio, \$2,000; Pittsburgh, \$1,200; Rock River, \$3,000, of which \$1,000 is for new work. Bishop Foss requested \$500 for new work among these people in the Shenandoah Valley, and it was granted.

Resolutions of sympathy were forwarded.

Bishop Taylor on account of the wounds received from a ruffian in Rotterdam. Dr. Stowe brought news as to the condition of Bishop Merrill.

Bishop Mallalieu represented the Italian missions in Louisiana, and \$1,300 was given him. This is an advance of \$900. The New York work was given \$1,000, while the Philadelphia field received \$1,500. A new mission among the Italians of Chicago was given \$300.

The Portuguese work at New Bedford received \$800.

Class 3, missions to the American Indians, came next. The following appropriations were made to missions now existing: Central New York, for the Oneidas, \$300; for the Tonawandas, \$300; for the Senecas, \$200; Michigan, \$300; for the Catawbas, \$200; Michigan, \$300; Northern New York, \$300; Puget Sound, \$350; Wisconsin, \$300. Dr. Peck asked for an appropriation for the Kiamath Indians in the Northwest, and told of the great revival among the tribe during the last year, and how they sent a delegation for several hundreds of miles to plead for a missionary to care for the three hundred converts. \$600 was readily granted.

The Ukalah Indians in California were anxious to have a mission, and \$300 was given to start the work. The Navajo Indians were next considered. After a prolonged discussion, a grant of \$2,500 was made. \$500 were given the Minnesota Conference for Indian work.

In Class 3, the following appropriations passed the Committee: Detroit, \$1,500; East Maine, \$2,000; Michigan, \$1,500; New Hampshire, \$1,500; Northern New York, \$1,500; Vermont, \$1,000; West Wisconsin, \$1,250; Wilmington in Virginia, \$1,000; Wilmington in Maryland, \$1,000; Wisconsin, \$1,500. This closed the class under consideration, and after the notices the Committee adjourned, with the domestic missions half finished.

The day's proceedings were more varied than the previous sessions. Salaries of humor and quick repartee characterized the day. More people witnessed the work of the Committee.

(Concluded next week.)

Glances at the Committee.

Cleveland confesses the importance of the meetings by large attendance and excellent reports in the daily papers.

Cleveland may have a fine residence street, but Californians call the climate "nasty."

The Bishops are in good health, save Bishop Merrill and Vincent, for whose restoration earnest prayer is made.

What a row of editorial representatives!

"Cheyenne" feels out of place among so brilliant a constellation of reportorial stars.

No wonder that Editor Moore, of the Western, is happy. Three great Methodist gatherings within the bounds of his bailiwick! He gets the cream of those anniversaries.

The Chaplain is always happy, but he gets pathetic when he crowds back his general heart and urges economy in appropriations. He says: "I am rich all through the year, but I am poor when I get to the Missionary Committee."

Dr. T. C. Huff, of Utah Mission, is here. Magnificent leader of Methodist forces against Mormonism he is!

It is a shame that some members of the Committee know so little of the territory under their care. Why not find a representative who fails to be informed about his district? In the commencement of the appropriations the representatives were closely cross-questioned about the work. But this care soon fell into disuse. Why?

A Bishop is super conscientious in the administration of missionary funds when he cuts off allowances for missionaries because their Conference year may be less than fifty-two weeks of seven days each.

This is the home mission year.

There are less committees than usual seeking gallery applause.

The city pastors complain that they cannot secure enough ministers to supply the pulpits for the Sabbath.

Coming events cast their shadows before." It does not require prophetic gift to discover the General Conference in the next year.

How quickly a tempest of debate may calm to orderly business!

The younger Bishops manifest great interest in the work.

A larger representation from the denominational press than usual. Nearly all "ye editors" are here.

The Michigan brethren cross the Lake to enjoy the meetings.

Bishop Goodsell is enthusiastic over what he saw during his recent trip in China and Japan. He makes a capital address on these fields.

The traveling cap brigade is growing, in the Committee.

The Chinese in San Francisco pay more than \$14 per capita for benevolences of the church. Example for Americans!

The General Committee is opposed to the anti-Chinese legislation.

In thirteen years' experience in Chinese work, Dr. Masters says he knows of but one Chinaman who lapsed from Christianity into idleness.

Even Bishops get mixed up in parliamentary usage.

The Chinese in Oregon use crackers and tea instead of bread and water in their love-feast services.

New England may be proud of its representative, Dr. Upham, who is one of the most influential members of the Committee.

The interest rises whenever any reference is made to the foreign work. Does that indicate a conviction that true missionary work must be foreign?

Ought not the local churches in cities to care for foreigners immediately under their care?

Ninety-one cent of the population of Chicago is foreign.

Bishop Mallalieu is intensely in earnest pressing the claims of his wide field of work.

The Conferences.

(See page 2 also.)

NEW ENGLAND CONFERENCE.

Boston District.

Wollaston.—The collection for Conference claimants, Sunday, Nov. 8, amounted to nearly \$30. Rev. Luther Freeman, pastor.

North Boston District.

Grace Church, Cambridge.—Rev. Jesse Wagner, the popular and aggressive pastor of this church, has provided the following notable list of preachers for special Sunday evening services beginning Nov. 8: Dean Marcus D. Buel, President William F. Warren, Rev. William N. Brodbeck, Dr. Charles Rogers Dr. Charles Parkhurst, Prof. Olin A. Curtis, Dr. Louis Albert Banks, and Dr. George S. Chadbourn.

Monument Square, Charlestown.—Last Sunday was observed as "Veterans' Day" in the interest of superannuated preachers.

Rev. J. H. Canham, on Nov. 1, baptized 6 by sprinkling and received 12 from probation into full membership at Turner's Island. In the evening Miss E. T. Crosby, a returned missionary from Micronesia, under the American Board of the Congregational Church, gave a very interesting address. A Society of Christian Endeavor was organized two weeks ago, and last week in a body visited the Y. P. S. C. E. of Congress St. M. E. Church, Portland.

Gorham, North St.—Rev. M. B. Pratt is planning for an interesting Epworth League meeting on Nov. 17. There is a good interest in the afternoon service at Great Falls, a place adjoining Gorham.

Buxton.—The people of Buxton have reorganized their church, putting it in nice condition for use. Bro. T. P. Adams, the pastor, is gathering the people for social services and public worship, and they are blessed under his ministrations. The church at Standish, and Standish, for their work in making the above-named enterprise a success.

Biddeford.—Special revival services are in session at Biddeford, and there is a good interest. For advertising the pastor has an ingenious device, placing large movable letters upon a movable hill-board.

Gorham, School St.—Let all the brethren of the district come with their wives to the Association on Monday, Nov. 23, and make it a grand success. Please notify Rev. T. N. Kewley of your intention.

Augusta District.

Hallowell.—Rev. W. F. Holmes has cleared \$100 by publishing *The Enterprise*, an advertising sheet containing local church history. On Nov. 1 three were received into the church, and the infant daughter of Mr. and Mrs. W. H. Perry was baptized. Bro. Perry is cashier of the Hallowell National Bank, and one of the official board. October 29 the Epworth League enjoyed a harvest supper and an evening with Longfellow. The proceeds were \$15. The League is paying for a piano bought nearly a year ago.

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.

Augusta Dis. Epworth League, at Water-

vile. Nov. 19

Portland Dis. Min. Assn., at Gorham. Nov. 25-26

Linnean's Institute of the Maine Conference, at Park St. Ch., Lewiston, Nov. 30-Dec. 4

Conference.

Place. Time. Bishop.

New York East, Brooklyn, N. Y., Mar. 30, Goodell.

N. E. Southern, N. Bed., Mass., Apr. 1, Foss.

New England, Boston, " 6, Hurst.

Troy, Plattsburgh, N. Y., " 13, Foster.

Vermont, Montpelier, " 13, Fitzgerald.

New Hampshire, " 13, Hurst.

Maine, Augusta, " 13, Fitzgerald.

Maine, Augusta, Me., " 13, Goodell.

A. S. WEED, Treasurer.

The Family.**THANKSGIVING.**

The year decays, November's blast
Through leafless boughs pipes shrill and drear;
With warmer love the home clasps fast
The hands, the hearts, the friends most dear.
On many seas men sail the fleet
Of hopes as fruitless as the foam;
They roam the world with restless feet,
But find no sweeter spot than home.

To-day with quickened hearts they hear
Old times, old voices chime and call;
The dreams of many a vanished year
Sit by them at this festival.

Though hearts that warmed them once are cold,
Though heads are hoar with winter frost
That once were bright with tawny gold—
Thanks for the blessings kept or lost.

Thanks for the strong, free wind of life,
However it may change or veer;
For love of mother, sister, wife—
Clear stars that to the heavens steer.
For the quenchless lamps of changeless love
That burn for living and for dead;
For life that is, for hope above,
THANKSGIVING by all hearts be said!

*—Christian Work.***MY MERCIES.**

I'm summ'n' up my mercies, wife,
That's come to me this year,
I'll tell you then I'll thank Him for
How little cause to fear.

Now first an' foremost in the start,
My faith was rather lean;
I tried to stand in my own strength,
And then my heart w'nt clean.

I tried to put myself to rights
By doin' of good works,
Just like the old Crusaders did,
Who went to fight the Turks.
I was so full of sin I believe
That I was doing right;
Some mornin' chance had me
An' credit give each night.

I kep' my book, the Lord kep' His,
Till I got to heaven, you see;
The Lord, He shone on my account;
I found they didn't agree.

I found the cred's I'd give myself,
He'd charged the same to me,
Makin' me owe ditt twice as much
'Ever I thought 'would be.

But the parson set me thinkin';
He preached from where it saith,
(The word was full of spirit)
We're saved through faith."

He said, "You're saved, you're saved;
To think to grasp the word,
I'd made a mistake an' know it;
So brought my case t' the Lord.

I've since been givin' an' doin',
The best of my life;
I live at peace with my Maker,
He keeps me from all strife.

My barns have increased with plenty,
I've lost no cows nor sheep;
I'm trusin' Him, the Good Shepherd,
Who watches while we sleep.

I've had more to give the Lord, wife,
Than e'er I had before;
But I first had to give myself—
I wish it had been more.

He said, "You're saved, you're saved;
All He asks in return for it—
A heart full o' thankfulness.

Now, wife, the children are sleepin',
In all the stock is full;
Perhaps 'twill be done justice,
It should go to bed.

Altho' I'm not rich like some folks,
I'm happy all the day;

The Lord is so rich in mercy—
Dear wife, let's knock an' pray.

*—JOHN W. BEENE, in Central Christian Advocate.***THOUGHTS FOR THE THOUGHTFUL.**

"Let the people praise Thee, O God; let all the people praise Thee! O let the nations be glad and sing for joy! . . . Then shall the earth yield her increase; and God, even our God, shall bless us."

"Thou crownest the year with Thy goodness; and Thy paths drop fatness. . . . The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, also sing."

"I will offer Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. . . . What shall I render unto the Lord for all His benefits toward me? . . . I will pay my vows unto the Lord now in the presence of all His people."

"We bless our God for wondrous wealth; Through all the bright, benignant year; For though the rains, for ripening grain, Fall soft and sweet, far and near. We bless the ceaseless providence."

"That watched us through the peaceful days, That led us home, or brought us thence, And kept us in our various ways."

—Mrs. Sanger.

Our whole life should be one of thanksgiving. Thanks for all God's blessings is only just tribute. We may be sorrowful, but notwithstanding that fact, we ought to be thankful. There is no greater blessing than a thankful heart. We owe a debt of gratitude which we should always be paying—never ceasing to our latest breath. —ANON.

To give God thanks when brief, oblivious nights The tranquil eve and blithesome morning parts, Easy as long as that. But how when smites The mace of sorrow, stings the malice dart?

Ab, unfeeling heart!

To give God thanks in words—this is not hard. But incense to the gods, the nard From home to honor the oasis and the nard Of fragrant life, His praises to fulfil?

Alas, inconstant will!

—KATHARINE LEE Bates, in *Christian Union*.

Thanksgiving was not intended primarily as a day of dinner and merriment. It is designed to give opportunity for public recognition of God's goodness. How much we have to praise Him for! The blessings of a kind Providence that have come every morning and have been renewed every evening—home, friends, health, food, life with all its accompanying blessings, these have been our in generous measure. The fever laid others upon a bed of pain to be raised up again to find bearing gone or eye-sight impaired. The fire destroyed in a few moments of time the earnings of many years of honest toil. The storm swept like a besom of destruction, leaving ruin and desolation in its wake. The monster, Death, with icy hand and poisonous breath, entered unnumbered happy homes, and from thence have come sounds of weeping and groans of despair. While so many have been in darkness and sorrow, we have walked amid sunshine and gladness. Why has this been so? Surely not because we have merited anything. But God is good. His mercy is great. Let all join in an anthem of praise! —*Ewethorpe Herald*.

We thank Thee, Lord!
Giving or taking, be Thy name adored:
Nay, ever giving, death alone fulfills.
The hope with which each heart in gladness thrillis.
Thought cannot fathom, nor can words express
The gift of the eternal blessings.

—Charlotte Elliot.

God's blessing and our own striving—these are the terms of all the harvests, human and divine. Do not you forget this who are in the springtime of your life, with the harvest still far away. You may think you have a poor lot to work on; but it need not stay poor, if we have faith in ourselves and in God, and add to our faith virtue. And we may think we are only poor sticks ourselves. I know what that is; but so the poor stick of a willow might have thought, which my friend stuck down in the mud one day out there in Wisconsin, and then thought no more about it. But the wet-

ness touched the poor dry thing, and the sun smote it, and the rains fell on it, and tiny spikelets shot forth when the spring came on; and when he would have me go see it, there was a grand bale and waving banners of green, and the birds were singing far aloft, for joy of the tree. So God works in us to help and to do of His good pleasure and we say truly it is His gift. And my Father worketh hither-to, and I work, as is true of us as of His dear Son. But the promise holds good with the caution, Let us not be weary in well-doing, for we shall reap our reward if we faint not; while the harvest of the hand is but the promise made good for the diviner gathering of the heart and life. —*Rev. Robert Collyer, D. D.*

I thank Thee, gracious Lord,
For the divine grace.

Of strength that helps me up the heavy heights
Of mortal sorrow, where, through tears forlorn,
My eyes get glimpses of the authentic lights
Of love's eternal morn.

And I would make thanksgiving
For the sweet double living.
That gives the pleasures that have passed away
The sweetness and the sunshine of to-day.

—Alice Cary.

Whatever we may say about man's ingratitude to his fellow-men, there is no question about man's lack of gratitude to God. We are continually receiving mercies and favors from Him, and yet, are there not days and days with most of us, in which we lift no heart and speak no word of praise? Our prayers are largely requests and supplications for help and favor, with but little adoration and worship. We continue asking and asking, and God continues giving and giving; but how many of us remember always or often to give thanks for answered prayer? The angel of requests—so the legend runs—goes back from earth heavily laden every time he comes to gather up the prayers of men. But the angel of thanksgiving, of gratitude, has almost empty hands as he returns from his errands to this world. Yet ought we not to give thanks for all that we receive and for every answered request? If we were to do this, our hearts would always be lifted up toward God in praise. —*J. R. Miller, D. D.*

AY, goodman, close the great barn-door;
The house is given her treasure meet
Of golden corn and bearded wheat.
Ring out the words, "Who of his hoard
Doth help God's poor, doth lend the Lord!"
Go, get your cargoes under way—
The bells ring out Thanksgiving Day!

—Harper's Weekly.

"O Lord, how manifold are Thy works!
The earth is full of Thy riches."

"The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing."

"Praise ye the Lord! Let every thing that hath breath praise the Lord!"

"O give thanks unto the God of heaven; for His mercy endureth forever!"

MRS. GRAYSON'S REASONS FOR THANKSGIVING.

"HOPE I shan't be in the way?" Mrs. Grayson looked half doubtfully at the lady who opened the door in answer to her timid knock.

"Not at all. Come in," said Mrs. Markham.

"Thought I'd bring my knittin' and set awhile, as you hadn't got much acquainted with the neighbors yet, and might be lone-some."

Lonesome! Mrs. Markham could not conceal from the kindly eyes which sought hers that she was lonesome to her very heart's core. They were very different in appearance, the two who sat down together. The visitor had a strong, good face, its deep lines telling the story of life into which little but hardness and trial had entered; yet a quietness in the eyes caused to those who could read it a suggestion of the trial being overcome and sanctified. The other face was much younger, and with the pure white of its owner, seemed sadly out of harmony with its rough surroundings. And it was plain that Mrs. Markham considered herself so, as she sat down and resumed her work with a half-faint smile of the old flannel. Her husband's business difficulties had brought him to this far Western town, and Mrs. Markham found everything about her hard, and rough, and distasteful.

"Don't begin to feel at home much yet, eh?" asked Mrs. Grayson.

"No, indeed," with a sorrowful shake of the head. "I never expect to feel at home here."

"Like enough, like enough. But perhaps you will after a while. I thought I never should. It was a sight wilder when I came, and I thought my heart would break with homesickness. And then, two years after, I got a letter from my mother—it had been a hard trial to leave her—sayin' she couldn't live long, and was givin' to see me. And I couldn't go."

"Not to see your mother when she was dying?"

"No; 'twas a long journey, and money wasn't to be had."

"How could you bear it?" Mrs. Markham asked with a sigh.

"Life seems a weary thing when nothing comes but trouble."

Mrs. Grayson smiled as she said, "You haven't had so dreadful much trouble, yet, have you, honey?"

"Well," said Mrs. Markham, with a frank answer to the smile, "my trials don't sound so heavy to tell of, but I do think it's a great trial to lose one's property, and be obliged to leave one's home; don't you?"

"But things are so hard and wearin'. The children have so far to go to school; and the long winter is comin' on, and I dread it for them. Little Jessie came home yesterday cryin' with the cold."

"Poor little soul! But don't you take that much to heart, dear heart. It's good for 'em to learn to rough it a bit. It'll make 'em strong and hearty. Don't you know the Lord wouldn't 'a' fixed it so for 'em if he hadn't been best? When little ones are dressed warm, they soon gets to the cold."

"Yes," said Mrs. Markham, disconsolately;

"but sometimes I feel doubtful about their health. I always buy new flannels each season for half the family. I got only the best, so they lasted well for two winters, and were then good enough to give away. But now I have to cut down and patch up the old ones."

"Now I've just been admirin' that flannel ever since I've been settin' out."

Mrs. Grayson saw a little humor, and took up a piece of the despised goods, smoothing it carefully, and rubbing it between her thumb and finger. "Why, Mis' Markham, if I had such flannel as that to cut over, I should feel rich. Feel the softness and the heft of it!"

"It is a good quality, sure enough," said Mrs. Markham, looking with a little more respect at it.

"Yes, indeed. When a body's able to buy good things at the start, it's a real comfort to make 'em over. Now I never could, for all I knew it was the most savin' in the end. Never could spare enough money at one time to get anything but poor, sleazy, half-cotton stuff. And now that my children's all grown, I try to cut it down for them poor little young ones that lives up the hill; and really, it hardly seems worth givin' away sometimes—gets so thin before we've done with it."

—Mrs. Hoyt, in Congregationalist.

"Now that I think of it," said Mrs. Markham, with more animation than she had before exhibited, "there's a bundle of old flannels in a box upstairs. They were to have been given away last year, but I was sick, so it was not done; and when we moved, they came too. I'll get them and see what they are good for."

Mrs. Grayson exclaimed again as the half-work but good woolens were unraveled.

"Enough to keep a whole family warm," she declared. "Do you mean that you really want to give 'em away?"

"Yes, I do," said Mrs. Markham; "but I don't believe I have time to make them over for you."

"The three or two neighbors that's

said Mrs. Grayson, "that gets together sometimes and does a bit of sewin' for folks that's poorer than ourselves. We'd be proud to work on such goods as these—and if you'd join with us, Mrs. Markham? It's just the beginnings of what we hope'll be a sewin' society some day. I don't mean," she added, modestly, "that it's likely to do you much good to come amongst us; but you can come good to going to be thankful for?"

Mrs. Markham, having decided with herself that she would find nothing congenial in her neighbors, had resolved to have little to do with them; but how could she refuse such an invitation?

"Thank you. I'll come," she said, as she arose to stir the fire. Her face again clouded as a puff of smoke followed the opening of the door.

A smoky stove, and green wood. On windy days the house is sometimes full of smoke, but you have trouble with such smoke," said Mrs. Grayson.

"Oh, yes," said Mrs. Grayson, with her ready smile. "I suppose most folks has their little vexations."

She stooped over the stove, and with a touch of more practiced fingers coaxed the green wood into a cheery blaze.

"When the stove smokes, I think what a comfort it is to live in a country where there's plenty of wood. Some folks haven't got it, you know. And when I first come here, my house wasn't plastered, and that was cold, I tell you. But when the wind used to whistle through the weather-boardin' I used to think what a comfort it was to know that fresh air was the most wholesome thing in the world, and what a blessing it was to have plenty of it."

Mrs. Markham broke into a laugh, the first

Mrs. Grayson had ever heard from her, and she watched the different look it brought over her pretty face, as she said, "Mrs. Grayson, I've been growlin' and complainin' over everything I've spoken about since you've been sittin' here. And there isn't a single one of you great triads and my smaller ones that you have failed to find some real comfort in. Do tell me, you always finds a bright side to things? Isn't there any thing that is all dark to you?"

As Mrs. Markham spoke, a man passed the window and struck off across a vacant lot, giving a fair view of his stooping gait. She knew it was Mrs. Grayson's husband, and in a moment remembered all she had heard about the promise of his early life being blighted, and the comfort of his family destroyed, by his habit of drinking, a habit now hopelessly confirmed. As a rapid thought crossed her mind that this woman, his wife, must have endured in the years of her life with such a man, she quickly withdrew her eyes. But Mrs. Grayson's glance had followed hers, and now met them with a clear, frank gaze.

"Oh, I did not think—I beg your pardon," said Mrs. Markham, scarcely knowing what to say, as in quick sympathy she grasped the hard, toll-worn hand of her visitor.

"No, dear, of course you didn't. But you wonder if there's any comfort to such sorrow as that. Yes, there is. It's one of the things that seems like you walked right up against a blind wall and couldn't get through it."

When the Lord sees it, he can lift it or bring a speck of comfort into it; then's the time he's ready to give a lift Himself, if we'll only let Him. He lifts all the way along, and holds right before you the hope of the brightness at the end."

The little ones came in, fretting at the cold, and it suddenly occurred to their mother that it was more than anything else the echo of her own wretchedness at everything about her. Mrs. Grayson turned to them with a cheery smile.

"Why, bless your dear little hearts, don't you know it's Jack Frost that brings all those roses into your cheeks? Look at em' now! sweater'ny that ever grew on a bush. And bime-by, when the snow comes, you'll have jolly times in it. Little ones always have plenty of fun in winter."

When Mrs. Grayson took her leave, ten minutes later, the children were in a glow of enthusiasm at the prospect of all the delights which lay before them. As their eyes followed her, as she walked towards home in the spirit of the November twilight, one of them said, "I'm goin' to see my mother when she was dying."

"So am I," said Mrs. Markham. —*SYDNEY DAYTE, in Congregationalist.*

ABOUT WOMEN.

—Miss March A. Douglass has a fine apary at Shoreham, Vt. She makes a speciality of white clover honey, and ships it to order to any part of the country.

The Sunday School.

FOURTH QUARTER. LESSON IX.

Sunday, November 29.

John 19: 1-16.

REV. W. O. HOLWAY, U. S. N.

CHRIST BEFORE PILATE.

I. Preliminary.

GOLDEN TEXT: "Who was delivered for our offences, and was raised again for our justification?" (Romans 4: 25).

S. DATE: Early Friday morning, April 7, A.D. 30.**P. PLACE:** Pilate's judgment-hall, Jerusalem.**4. CONNECTION:** The examination before Caiaphas at an informal meeting of the Sanhedrin; the insults offered to Jesus by the guards and attendants; a second and formal meeting of the Sanhedrin at daybreak, and the condemnation of Jesus; the accusation before Pilate; the private conference between the governor and the Prisoner; Pilate's acquittal of Jesus; the clamor of the priests; Jesus sent to Herod, and sent back; Barabbas preferred to Jesus as the prisoner to be released at the Passover.
L. HOME READINGS: Monday—John 19: 1-7. Tuesday—John 19: 8-16. Wednesday—John 18: 28-38. Thursday—Luke 23: 4-12. Friday—Luke 23: 13-24. Saturday—Matt. 27: 24-31. Sunday—I Pet. 2: 20-23.

II. Introductory.

Pilate hoped yet to save his innocent Prisoner. He would have Him scourged and let the soldiers enjoy their usual sport as in the case of one condemned, and by that time Jesus would be so disfigured and bereft of dignity that the mob might be mollified and not demand the extreme act of punishment. Stripped, therefore, and tied in a bent position to a pillar, the lacerating thongs fell upon the quivering back of the uncomplaining Victim; and when this unspeakable cruelty was over, he was turned over to the soldiers for their brutal humor. The Prisoner affects to be a King, does He? Well carry the farce through, then. Some of them ran to cut branches from the thorny *nubh*; others hunted up a reed for a sceptre, and a scarlet cloak for a robe. The sharp spines pierced the brow and forehead as they were twisted round the head—all the better! The harder they used Him, the quicker He would die on the cross, and the less time they would have to wait.

It is the human sufferer to whom Pilate draws attention, one whose sufferings and whole aspect would melt any heart not deadened by personal envy or that spirit of revenge which has marked ecclesiastical fanaticism in every age. (Revision Commentary.) This solemn final examination of Jesus before the passing of His destiny to death, produced the most soorean impression upon the minds of the church of all Christian ages. The pencils of the great masters of Christian art have selected it as a choice subject (Whedon). One of the choicest paintings in the Dusseldorf Gallery was an *Ecco Homo* with the Latin inscription: "All this I did for thee; what dost thou for Me?" Zinsendorf was greatly affected by the sight of this picture (Heubner).

5. Chief priests and officers. They were the leaders in this furious cry, and there is every reason to believe that the people joined with them. Crucify him. The "wild beast" spirit was in the ascendancy; nothing would satisfy them now but the crucifixion of the perfect Man, the only true Representative of the race.

6. The human sufferer. To whom Pilate draws attention, one whose sufferings and whole aspect would melt any heart not deadened by personal envy or that spirit of revenge which has marked ecclesiastical fanaticism in every age. (Revision Commentary.)

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7. We have no king but Caesar—thus disclaiming their cherished Messianic hope; "and yet," says Edersheim, "all this professed loyalty to Rome was a sham. With this cry Judaism was guilty of denial of God, of blasphemy, of apostasy. It committed suicide; and ever since has its dead body been carried in shrouds from land to land, from century to century." Then delivered he him—after the symbolic washing of the hands. He yielded Jesus to the priests, but the Roman soldiers performed the act of execution.

IV. Inferential.

1. "The Head that once was crowned with thorns, is crowned with glory now."

2. We should never fail to remember that the brutal insults to which Jesus was subjected, were part of His vicarious sufferings; that for our sake He was scourged, crowned with thorns, mocked and smitten.

3. Christ still stands before the tribunal of every human heart. Our responsibility is moral and pressing. What are we doing with Him?

4. We may pronounce Him blameless as Pilate did, and yet, out of regard to selfish interests, may permit Him to be scourged and crucified.

5. Pilate could find no fault in Him; who since Pilate's day has found any fault in Him?

6. Either Jesus is the Son of God, or the Jews were right in calling Him a blasphemer.

7. The Jews refused the kingship of Christ, and are kings; but the King whom they crucified has a kingdom that widens every day; and the kingdoms of this world shall yet become the kingdoms of our Lord.

8. Silence is sometimes our best answer.

9. What a lesson we have here of doing right at whatever cost!

1.

the soldiers hastily clad Him in His undergarments and made Him the object of their baldif test. Platted (R. V., "plated") a crown of thorns—in mockery of His kingly claims. The plant selected is supposed to have been the *nubh* or *nakk*, furnished with sharp spines and leaves resembling ivy. Put it on his head—"a most laurel crown, like that worn at times by the Caesars, and forced down, with its close sharp thorns, on our Saviour's temples" (Geikie). Put on him a purple robe—R. V., "arrayed Him in a purple garment;" doubtless the *sagum*, or short military cloak, scarlet or purple in color, fastened at the shoulder with a clasp—a rough surlogue of the long and fine purple one worn only by the emperor" (Geikie).

3. And said—R. V., "and they came unto him and said"—kept approaching Him in mock homage. Hall, king of the Jews—a derisive salutation. Smote (R. V., "struck") him with their hands—rude blows with the fists. From Mark we learn that they did spit upon Him contemptuously, and from Matthew that they put a reed into His hands for a mock sceptre.

4. Pilate . . . went forth (R. V., "out") again—out of the judgment hall to the waiting mob. Behold I bring him forth (R. V., "out") to you—hoping that, stripped of all semblance of dignity, clothed with the insignia of mock royalty, His thorn-crowned head and evident suffering would move their hearts to pity. That ye may know that I find no fault (R. V., "crime") in him—a thrice repeated verdict of acquittal.

5. It was meet and right that he who had the chief hand in slaying the Lamb of God, the Sacrifice for our sins, should three times publicly declare that he found no spot or blemish in Him" (Ryle). Behold the man!

6. It was the preparation of the Passover—that is, Friday, or Paschal Friday, the term referring to the Jewish habit of preparing the meal on Friday for the Sabbath, so it was forbidden to kindle a fire on the Sabbath" (Schaaf). About the sixth hour—Mark says, "the third hour." It is difficult to reconcile these statements. Perhaps Lange's suggestion is the best—that the expressions "third," "sixth" and "ninth" hours are not definite statements, but include the intervening hours; thus the "third" hour of Mark may include the period between the third and sixth hours—between 9 o'clock and noon. Godet remarks that the apostles did not count with the watch in their hands. Behold your king.—Pilate, though vanquished, must have his

7. We have no king but Caesar—thus disclaiming their cherished Messianic hope; "and yet," says Edersheim, "all this professed loyalty to Rome was a sham. With this cry Judaism was guilty of denial of God, of blasphemy, of apostasy. It committed suicide; and ever since has its dead body been carried in shrouds from land to land, from century to century." Then delivered he him—after the symbolic washing of the hands. He yielded Jesus to the priests, but the Roman soldiers performed the act of execution.

8. Crucify him—Pilate, though vanquished, must have his

9. We have a law, and by our (R. V., "law") law he ought to die.

10. "We" is the emphatic word: You find no fault in Him; we do. You, as a Roman, have no law by which you can punish Him; we, as Jews, have. By our law He is guilty of death," and you are bound to respect our law and execute its penalties, seeing you have deprived us of the right of so doing. Because he made himself the Son of God—a new and startling accusation, but having a different effect upon Pilate from what the Jews expected. They accused Jesus of blasphemy, perhaps also of being a "false prophet," and on either of these charges (Luke 24: 16; Deut. 18: 20) He was liable to death by stoning.

11. It is noteworthy that God so ordered events that Jesus should not be condemned on any side issue, but solely on the ground of His claim to the Messiahship and to the Divine nature. Thus the rejection and crucifixion of Jesus result from the deliberate and blasphemous act of the rulers of Israel, and without the possibility of impugning any fault to Him. And Pilate is forced to sentence Him unjustly, with the full consciousness of it (G. W. Clark).

12. When Pilate heard . . . more afraid.—Pilate had felt something of the awe which the very personality of Jesus inspired; that awe had been deepened by the behavior of Jesus under the cruel insults and scourgings to which He had been subjected; also, by the private message from his wife warning him to have nothing to do with "that just Man"; his conscience had been more or less awakened, and his regard for justice sharpened; but this new accusation awakens within him a religious or a superstitious fear. "He pictures to himself the son of God" after the analogy of the Jewish heroes, and fears the vengeance of the Jewish God, Jehovah. . . . He had so unconsciously caused Jesus to be scourged.

13. And the dramatic effect which he hoped for utterly failed. The obdurate hearts to which he appealed had no flesh in them. The wild, reiterated yell of "Crucify Him!" broke forth anew—a cry which would not be appeased. "Crucify Him yourselves, then!" said Pilate angrily; "I find no fault in Him." "If you cannot lawfully condemn Him," they retorted, "we can, and you are bound to respect our laws. He deserves death for blasphemy, for making Himself the Son of God." This unexpected accusation sent Pilate back to the judgment-hall with new and superstitious fear. "Whence art Thou?" he asked of Jesus. No answer came to the question. Offended at His silence, Pilate demanded, "Hast Thou no answer for me—for me who have power to release Thee and power to crucify Thee?" Jesus quietly replied, "Against Me you have no power save what is given you from above. Your sin is not so great, therefore, as that of those who delivered Me up to you, for they know whence and who I am." Again Pilate made efforts to release Him, but the Jewish leaders employed a dual and cogent threat. "If thou let this Man go, thou art not Caesar's friend. Every one who makes himself a king declares against Caesar." This settled the question. Pilate sat down on the seat of judgment. "Shall I crucify Your King?" he tauntingly asked. "We have no king but Caesar," they replied, careless in so doing that they acknowledged their hated bondage and repudiated their theocratic rule and hope. Sentence was therupon pronounced (after the symbolic hand-washing), and Jesus was led away to His death.

III. Expository.

1. Then Pilate therefore—because the Jews had preferred Barabbas to Jesus. Scoured him—a politic attempt on Pilate's part to disarm the hostility of the Jews and excite their compassion in behalf of Jesus. Scourging, it is true, preceded crucifixion, but Pilate evidently hoped that in case it would suffice. This scourging was in itself a terrible punishment, when inflicted after the Roman method: The victim was tied in a stooping posture to a low pillar, so that the bare curved back might receive the full benefit of the blow; and the scourge was of leather thongs, armed with balls of lead or sharp pointed bones. There was no legal limit to the number of the blows, as in the Jewish rule, and under the awful torture the victim frequently fainted and sometimes died. As Pilate was required to stand by to hear any confession that might be made, it is to be presumed that Jesus was spared the full horror of this inhuman treatment.

What He must have endured [in part] is pictured to us by Eusebius in the *Epitome of the Church Fathers*: "All around were horrified to see them," says he, referring to the martyrs, "so torn with scourges that their very bones were laid bare, and the inner muscles and sinews, and even the very bowels, exposed" (Geikie).

2. The soldiers.—The rough, brutal soldiers—the "mercenary scum of the provinces"—were accustomed to have condemned prisoners turned over to them for their cruel sport. Twice before, in the early morning, had Jesus been subjected to similar acts of indignity and cruelty. After the scourging

the soldiers were drowned in the fierce outcry.

These people were ready to take all the responsibility.

His blood should be on them and their children.

Pilate might wash his hands,

or go through any other farcical performance,

if only he would yield.

He must yield, if he would escape being reported to the emperor for maladministration.

If thou let this man go (R. V., "release this man") . . . not Caesar's friend.

—You are a traitor to Rome for permitting a revolutionist to escape;

or you deserve not the honorary title, "friend of Caesar," if you protect one who claims kingship.

Whosoever (R. V., "every one that") maketh himself king—which they falsely assume to be literally proven in a political sense in Jesus' case. Speaketh against Caesar—declares against him, rebels against him. Pilate's past administration would not bear scrutiny.

He could not afford to risk an investigation. Further, even the suspicion of treason was well-nigh fatal in those times, with such an emperor as Tiberius.

14. When Pilate heard that saying (R. V., "these words"),—He was driven to the wall, and knew it. He had been playing with the situation; now the situation plays with him" (Lange). "He who fears not God above all things, is condemned to fear man" (Tholuck). Brought Jesus forth (R. V., "out") —from the praetorium. Sat down in the judgment seat—indicating his intention to decide the matter. The pavement—of mosaic. Such a tessellated pavement Julius Caesar carried about in his expeditions" (Lange). Gabbartha—a hill, or elevated spot. The Greek emphasizes the floor, the Aramaic the elevated seat.

15. It was the preparation of the Passover—that is, Friday, or Paschal Friday, the term referring to the Jewish habit of preparing the meal on Friday for the Sabbath, so it was forbidden to kindle a fire on the Sabbath" (Schaaf). About the sixth hour—Mark says, "the third hour."

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Godet remarks that the watch in their hands.

16. La Grippe, Influenza, Colds, Catarrh, Bronchitis, Dyspepsia, Scrofula, Colds, Catarrh, Consumption, Diabetis and All Female Complaints.

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Zion's Herald For the Year 1892.

A SPECIAL OFFER
TO NEW SUBSCRIBERS.

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Special Attractions.

A new departure for the coming year will be a delightful serial story by Myra Goodwin PLANT, whose short stories and poems are so frequent an attraction in our columns, entitled, "A Great Appointment." It will continue about four months, and while of interest to readers of all ages, will come close to the everyday lives of young people, especially our Epworth League workers.

PROF. WM. NORTH RICE, in his next Scientific Notes, will write upon "Yellowstone Park," giving the results of personal observation and study.

WILLIAM A. MOWRY, Ph. D., so long the editor of Education, has written for ZION'S HERALD a series of War Stories in four parts, giving graphic descriptions of what he saw in the late Civil War.

An interesting and instructive Symposium upon "What am I Doing for Prohibition?" from prominent temperance workers, is all ready for publication.

PRESIDENT HENRY WADE ROGERS, of Northwestern University, Evanston, has written the first of our new educational series upon "Education West and East." These will be published with portraits.

REV. J. WHALEY DRAHORN, so well known as an able art critic, by special request, will write upon the following very interesting topics: "What Some Boston Artists are Doing;" "Pictures in the United States Worth Going to See;" "New Ways of Making Pictures;" "Some Interesting Art Histories;" "Present Tendencies in Religious Art."

REV. JUSTIN A. SMITH, D. D., the distinguished editor of the Standard, of Chicago (Baptist), has written the first paper in the series of our "Other Editors," upon "The Baptists of America—Progress and Tendencies." These articles will also be illustrated.

PRINCIPAL E. A. BISHOP, of the Vermont Conference Seminary, has written ably and convincingly upon "Monday as a School Holiday."

REV. W. HOWATT GARDNER makes a most valuable contribution upon "The Pulpit and the Pastoral Office."

PROF. W. T. DAVIDSON, of England, whose paper on "Biblical Criticism" attracted such favorable attention at the Ecumenical Conference, will, by special request and assignment, write a series of articles upon the same topic for ZION'S HERALD, acquainting our readers with the results of the latest critical and reverent study of the Scriptures. These contributions will be especially instructive.

REV. REURN THOMAS, D. D., has written with marked ability and with special suggestiveness for our young readers upon "Manliness."

REV. C. H. PARKHURST, D. D., of New York, will write with characteristic strength and style upon "Applied Christianity."

The publication of the East Maine Conference Edition foreshadows what the other five special numbers will contain. It is now intended to publish next the New England Southern Conference Edition. An unusual demand will be made for these numbers because of the large amount of historic data which each will contain. Those who would make use of securing these copies should subscribe at once.

The price of one year's subscription will secure ZION'S HERALD from date until January 1, 1892.

Review of the Week.

Tuesday, November 10.

— Opening of the argument in the Sayward Bering Sea case before the U. S. Supreme Court.

— The Prince of Wales celebrates his 50th birthday.

— The Czar celebrates his silver wedding.

— Four men lose their lives in a burning stable in Denver.

— Unwonted activity at the navy yards; every vessel being prepared for sea.

— Death of Frederick Matthesch, the piano manufacturer, at New York City.

— A band of letter-box thieves, who have been operating in Washington, St. Louis, Chicago, and other cities, arrested by the Post-office authorities.

— A cyclone which passed over the Andaman Islands, in the Bay of Bengal, causes the loss of 127 lives.

— The Province of Rio Grande do Sul, Brazil, has declared its independence; discontent is general throughout the Republic.

Wednesday, November 11.

— Four Brazilian provinces declare their independence of the Union.

— Gov. Buchanan, of Tennessee, alarmed at the aspect of affairs in the mining region.

— The Bering Sea dispute to be settled by arbitration.

— The Atchison route secures a new line to the Mississippi.

— The first convention of the World's Woman Christian Temperance Union assemblies in Faneuil Hall.

Thursday, November 12.

— Furious gale on the British coast; many vessels wrecked.

— Four men leave to return to Washington as Italian minister.

— The Chilean junta resigns; its functions to be exercised by Congress hereafter.

— The Democratic opponents of free coinage in the next national House number 81.

— Everett votes not to be a city.

— The Congress medal of honor for conspicuous bravery (at Gettysburg) presented to Lieut. Col. Edmund Rice, Fifth Infantry, U. S. A.

— Miss Frances Willard elected president for two years of the World's W. C. T. Union, and Mrs. Mary C. Leavitt honorary president for life.

— Rev. C. F. Lee changes his faith from Universalist to Episcopalian.

— John Bicker, of Buffalo, bequeathes his residence and \$2,000,000 for an old men's home.

— Death of Monroe Robinson at Philadelphia, one of the most eminent engineers in the country.

Friday, November 13.

— Anarchists in Chicago disarmed, and their leaders arrested.

— Death of Dona Piat, the journalist, in Ohio.

— Sam Small assaulted in Atlanta by a saloon-keeper whom he had criticized.

— A telegram received by the Brazilian minister in Washington declares that order reigns in Brazil.

— The California National Bank in San Diego closes its doors.

— Sir Nevill Lubbock, representing the British West Indies, discusses reciprocity at the State department, Washington.

— Conspiracy discovered to overthrow the ruling dynasty of Greece.

— Thomas E. Chase, of Providence, arrested in New York on a charge of opium-smuggling.

Saturday, November 14.

— Oberlin College receives a bequest of over \$60,000 from the estate of W. B. Spooner, of this city.

— Nearly 600 delegates attend the Woman's Temperance Convention.

— The condition in Brazil becomes more critical. Reported defeat of Fonseca's soldiers.

— The President appoints November 26 as a day of national Thanksgiving.

— The big grain crop already too much for the Western roads.

— The Knights of Labor desire to unite with the American Federation.

— David Starr Jordan, president of Leland Stanford University, elected president at the Delta Upsilon Convention.

— The International Peace Congress at Rome in favor of partial disarmament, and the establishment of Berna of a permanent international peace bureau.

— The famine in Russia causing lawlessness; a discovery of a plot to revolutionize Russia by the creation of a representative assembly.

— The Cheyenne National Bank stops, with liabilities of \$200,000.

— Another German banker confesses to heavy embezzlement, and surrenders himself.

— A water famine imminent in New York and other parts of the country.

Monday, November 16.

— Dr. Storrs completes 40 years of pastorate in his Brooklyn church.

— Annual service yesterday before the W. C. T. U. by Lady Somersett in Tremont Temple; many pulpiteers supplied by the women.

— Death of T. O. H. P. Burnham, proprietor of the Antique Bookstore in this city.

— Conflicting reports concerning Brazil still received.

— Successful observations of the moon's eclipse; no satellites of the moon discovered.

— A murder and a suicide in the Salvation Army barracks at Omaha.

— Mr. Dewey delivers an eloquent address on Parnell at the New York memorial service.

— The Sandwich (N. H.) Savings Bank closes; deposits are small, and depositors will probably get 90 per cent.

— The Cordage Trust growing stronger.

— THE CONFERENCES.

(Continued from Page 8.)

The pastor expects to occupy the new parsonage in four or five weeks.

Skowhegan.—The union revival services held at the M. E. Church, at which Rev. Mr. Goodspeed assisted, have led over sixty to begin a Christian life. The revival continues; aisles, gallery, platform and altar steps being crowded.

EAST MAINE CONFERENCE.

Rockland District.

Wiscasset.—The pastor, Rev. Edward Freeman, is carrying the Gospel message into the outlying portions of the town. A series of meetings in the Glidden district resulted in the conversion of several persons. He is soon to hold similar meetings in the other school districts. A chapter of the Epworth League has been organized with twenty-four charter members. Rev. Bro. Hadlock delivered an address, and assisted the pastor in organizing.

Chester.—Rev. W. W. Ogier, the pastor, baptized 12 candidates last Sunday. As many more are to receive the ordinance.

Friendship.—The society has been making a few repairs; notably, re-shingling the church.

Rockland.—The Epworth League has held an exhibition of art curiosities of all nations last week. It was very entertaining, elevating and instructive. The League netted about \$300, besides giving the public a rare treat.

Presiding Elder Wharf attended the inter-denominational meeting at Waterville, Nov. 4, as a delegate, and rendered efficient service.

There is a crying need in Maine for aggressive work.

Belfast.—Revival meetings have been held two weeks, aided by Evangelist Polson, of Augusta. There have been fifteen hopeful conversions, besides many reclaimed from a backslidden state. More than that, the church has been greatly quickened. The pastor, Rev. G. B. Chadwick, and the people are earnestly working for greater results.

Bangor District.

Amesbury.—At the communion service on Sunday, Nov. 1, Rev. James Cairns received 15 members into the church—3 by letter and 12 from probation. He also baptized one.

Kingston has recently completed the organization of an Epworth League, and is doing excellent work under Pastor Knott. Five persons have recently entered the ranks of the Christian army.

East Kingston is holding added 14 recruits to its League roll, and is hoping for large spiritual increase during its special campaign just beginning.

East Kingston is being temporally supplied by Rev. C. O. Kelley, of Haverhill. The legal organization of its board of trustees has been effected, and it is hoped that a satisfactory settlement of certain matters in the probate court can be made, so that this little society may have some continuous financial aid in the support of preaching in its beautiful little home of worship.

Good indications are visible at Milford. The labor of Rev. Wm. Woods are very much enjoyed, and the congregations are increasing.

Dover.—Rev. Montague, of Chesterfield, has been arranging for the services of a chorus choir, and it is rumored that Prof. Bundy, of Rochester, may be the director under the new plan. A fine class in music is being trained by him.

Raymond is enjoying again the ministry of Pastor Le Gro, whose complete restoration to health and strength is anxiously prayed for by many.

Centraline.—The beautiful new house of worship at the corner of Bridge and Hildreth Streets—a monument to the sagacity of Trustee Marion and the industry of Pastor Holman—was dedicated Wednesday, Nov. 11. Rev. Dr. J. W. Hamilton, of Boston, arrived at 2:15 after an all-night's journey in a freight train from Monkton, N. B., and gave us a characteristic sermon on "Jesus began to preach," developing the importance of "manliness in the minister," after which he took up his residence in the new building.

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Atkins.—Rev. Mr. Smith and daughter, of Fairfax, have gone to Boston, where they will remain during the winter. Pastor Clark, at Fairfax, is carrying on the work quite vigorously and is liked by the people. There have been some cases of conversion at the school-house appointment, and he is much encouraged.

Montpelier District.

Pastor Vail, at Pittsfield, has moved into the new parsonage which is just completed, to the joy of all concerned.

At Barre, too, the parsonage is completed, and Pastor Smithers and family are domiciled in their new home. The parson was furnished by the Epworth League.

Ever since the pastorate of Bro. Hamblin, at West Randolph, as well as before, the society has been steadily growing. Strong and weighty sermons, sound common sense in administration, and a careful looking after the details of work, have given Bro. Hamblin great success in that field. One was received by letter during the last quarter.

At Parkhurst's editorial in the last issue, under the caption of "Is Methodism no longer Revivalistic?" brought to light the fact that the Vermont Conference fell behind in the number of its full members during the past year more than any other of the six New England Conferences! This decrease is found in every district, it being 2% on Montpelier, 4% on St. Albans, 50 on St. Johnsbury, and 82 on Springfield. Counting the probationers in with the full members, Montpelier District shows a decrease of 35, St. Johnsbury a decrease of 20, Springfield a decrease of 99, and St. Albans an increase of 22%; so that the result of the decrease full members on that and every other district, and made a net gain of 67 full members and probationers for the Conference. But for that reason, on that one district, there would have been a decrease all over. This shows what can be accomplished when pastors and people get sufficiently aroused. May the "Call to Prayer" just issued so inspire us all that each district shall have a revival with a thousand conversions? Why not?

Rev. F. E. White.

The Social Union Chimes of Lebanon ring out very sweetly, with Rev. W. H. Turking at the keyboard. It is the organ of the Social Union of the Lebanon Methodist Episcopal Church that has recently been organized. Rev. C. W. Bradlee and wife were the guests at the last monthly meeting. It is expected to be a power for good in social, intellectual and spiritual lines.

The stakes for the new church at West Somers were driven on Saturday, Oct. 31. It will be according to plan No. 19 of the Church Extension series, and will be an ornament to the village. A good deal of interest prevails in the community concerning it. Bro. Clift, with his excellent and mature judgment, will handle the matter very wisely.

Work on the church improvements at Morris is progressing finely. A beautiful tower has been erected, an addition placed on the side of the house, and other changes that will be noted at a later time. Bro. Buzzell is pushing his work with much energy.

A Methodist convention was held at East Lempster on Tuesday, Nov. 3, under the direction of the presiding elder and the pastor, Rev. J. H. Brown. The exercises began at 10:30 A. M., and closed with the evening service. The subjects discussed were the great evangelizing agencies of Methodism, such as "Children's Day and the N. E. Education Society," "Preachers' Aid," "Tract Cause and the S. S. Union," "Church Extension," "Missions," "Freemen's Aid and Southern Education Society," "Epworth League Work," and "The Ecumenical Conference." Those present and taking part were Revs. G. H. Hardy, Josiah Hooper, C. W. Dockery, W. H. Hutchins, C. U. Dunigan, H. G. Holston, and the presiding elder. It was a fine meeting. We have never heard these topics better treated than by these brethren. Bro. Hutchins preached an excellent sermon in the evening. We borrowed him from Concord District, and it is understood we shall bring him back.

Grace Church, Haverhill, realized profit from the evangelistic services of last week; and the work of grace is now going on in South Newmarket under the management of the Heddle Holiness Association, with good effect.

St. Mark's, Lawrence, has made improvements in its church property, and is now making others, costing in all some \$200,000. Property attends this work. Four persons are involved in full connection, 2 on probation, and 1 received baptism, Sunday, Nov. 1. A two weeks' revival service is now going on, in which Bros. Taggart, Spencer, Taylor, White and others will assist the pastor, who is abundant in labor.

Grace Church, Haverhill, realized profit